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AN HISTORICAL
AND EXPLANATORY TREATISE
ON THE
Book of Common Prayer.

BY
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WESTMINSTER.

FIFTH EDITION, REVISED AND ENLARGED.



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P R E F A C E.

THE following pages have been composed for the use of the theological student, but not without the hope that they may also be acceptable to that large and increasing class among the laity, who desire to be intelligent as well as faithful members of the Church.

When applied to the great purpose for which it is intended, our Liturgy needs little comment; it is adapted to the wants and feelings of all; it is simple in its style, and not above the comprehension of the unlearned and the ignorant. But when studied by the light of history, it assumes a widely different aspect. It is found to be rich in memorials of the past. It derives a great part of its contents from a remote antiquity. It is a witness to the faith, the devotional habits, and sometimes to the trials and afflictions of our Christian forefathers. It bears on its surface the marks of many conflicts and controversies, which have agitated the Church in successive ages. On these accounts it may well be regarded as a great historical

monument: and the revered guide and companion of our public devotions thus becomes to us the subject of varied and interesting illustration.

If we would understand the Prayer Book thoroughly, and form a just estimate of its value, we must often turn to the Service-Books which it supplanted, and from which it was in a great measure compiled. It is instructive as well as interesting to observe how, in preparing a new manual of public devotion, the Reformers availed themselves of the Breviary, the Missal, and the Ritual; how the old Offices were rather remodelled than altogether superseded, and the formularies were in some cases literally translated, in others paraphrased, or adapted to the use of the Reformed Church. We frequently also find that a collect is placed in a new light by a reference to its Latin original. In order to encourage and facilitate this reference, most of the original forms have been inserted in the present treatise: and where no other source is acknowledged, it will be understood that they have been taken from the well-known *Origines Liturgicæ* of Mr Palmer.

Among the recent liturgical works to which I have had recourse, may be mentioned Dr Cardwell's *Documentary Annals*, and *Conferences on the Book of Common Prayer*, Bishop Mant's and Mr Stephens' editions of the Prayer Book, Mr Bailey's *Rituale Anglo-Catholicum*, Mr Maskell's *Monumenta Ritualia*, Mr Clay's *Book of Common Prayer illustrated*, Mr Procter's

History of the Book of Common Prayer with a Rationale of its Offices, Archdeacon Freeman's *Principles of Divine Service*, *The Annotated Book of Common Prayer*, by the Rev. J. H. Blunt, *The Prayer Book interleaved*, by the Rev. W. M. Campion and the Rev. W. J. Beamont, and *The Sarum Missal in English* (1868).

Having been a member of the Ritual Commission of 1870, and of the Committee appointed by the Commission to revise the Table of Lessons, I took upon myself when the new Lectionary had been authorised by Act of Parliament, to explain it in a short treatise, entitled "The New Table of Lessons explained" (1871). That treatise was not submitted to my colleagues before publication; but having reason to believe that it has been generally approved by them, I have appended the greater part of it to the present work, in the hope that it may be of permanent use.

A short account of the proceedings of the Ritual Commission is given in Chapter III.

W. G. H.

December, 1874.



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ON THE BOOK OF COMMON PRAYER.

CHAPTER I.

Of the Ancient Liturgies, and the liturgical books in use at the time of the Reformation.

WHEN Cranmer and his colleagues undertook to frame a new manual of public devotion, they wisely abstained as much as possible from original composition, and preferred to make a compilation from the time-hallowed Offices of the unreformed Church. Those Offices stood greatly in need of revision; for every form of mediæval superstition and misbelief had left its impress upon them. But to cast them altogether aside was neither expedient nor desirable; for independently of the claim which long usage had given them, they still contained much that was pure and excellent, the work of venerable Christian fathers and apostolic men. Not the least among the recommendations of the Book of Common Prayer is this, that a large portion of its contents is of high antiquity, and that it is thus a connecting link between the present and the past. Such being the origin of our excellent Liturgy, its structure cannot be fully elucidated, without a frequent re-

ference to the Service-books which it superseded. In order to render that reference more intelligible, I propose in the present chapter to give a brief account of the ancient Liturgies, and to trace their history from the first ages to the time of the Reformation.

First Cen-
tury.

The scanty records of the primitive Church do not enable us to say for certain, that any form of public worship was instituted by the Apostles, or enjoined by them to their disciples. It is, however, expressly stated in the Book of the Acts, that the Church was no sooner established than it was united and held together by common acts

Acts ii. 42.

of devotion. 'They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' It may also be gathered

Acts xx. 7.
1 Cor. xvi.
2.

from some passages in the Acts, and in the Epistles of St Paul, that special meetings of the believers were held on the first day of the week, and that the Lord's supper was celebrated at the time of the common meal.

1 Cor. xi.
21.

This latter practice led to certain abuses in the Corinthian Church, which were censured by the Apostle. It is not probable that the Apostles left the infant Churches without instructions as to the mode of conducting divine

1 Cor. xi. 2.
2 Thessa. ii.
15.

worship; and among the 'traditions' (*παράδοσις*) which St Paul gave to his disciples, there may have been directions, more or less definite, on this head. Liturgies are indeed extant, which bear the venerable names of St James, St Mark, St Peter, and St John; the first said to have been used at Jerusalem and in Palestine, the second at Alexandria and in Africa, the third at Rome and in Italy, the fourth at Ephesus and in Asia Minor: but as they cannot be traced back to the first age, and at no period were universally accredited as

the work of the Apostles, we are not justified in assigning to them, or to any part of them, such high antiquity and authority.

At the commencement of the second century, we find reason to believe that fixed forms of public devotion were already in use. Justin Martyr, in his *First Apology*, written about 140 A.D., gives a description of the Communion Service, as it was celebrated in his time, and in his part of the Church, i.e. in Palestine. After describing the baptism of a catechumen, he thus proceeds :

Second
Centur.

‘We offer up prayers in common for ourselves, for the baptized person, and for all men. After the prayers we kiss each other. Then there is brought to the presiding brother a loaf of bread, and a cup of water, and mixed wine : he takes it, and offers praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and returns thanks to Him at great length for having vouchsafed to give us these things. When he has made an end both of the prayers and the thanksgiving, the people answer *Amen*, which in Hebrew signifies, So be it. Then those whom we call deacons give to each person present a portion of the bread, wine, and water, over which the thanksgiving has been said ; and they also carry it away to the absent. This food we call Eucharistia, which no one may receive, except those who believe in the truth of our doctrines, and who have also been baptized for the remission of sins, and who live according to the commandments of Christ.’ Soon afterwards he speaks of ‘the food over which thanks are given in the words of His prayer,’ thus shewing that the repetition of the Lord’s Prayer was part of the eucharistic service, and a little further on he says : ‘On Sunday,

as the day is called, the inhabitants of town and country assemble together, and the memoirs of the apostles and writings of the prophets are read as long as time permits. When the reader has finished, the presiding brother makes a discourse, exhorting us to the imitation of these worthies. Then we stand up and pray, and when the prayers are done, bread and wine are brought, as I have just described, and he who presides sends up thanksgivings and prayers as well as he is able (*ὅση δύναμις αὐτῷ*), and the people answer *Amen*, &c.

The phrase *ὅση δύναμις αὐτῷ*, 'to the best of his ability,' in the latter passage, has by some been understood as referring not to the delivery, but to the composition, of the prayers, and has been claimed as an authority for leaving the expression of the Church's devotions to the ability and discretion of the individual Minister. The phrase is too ambiguous to be quoted with any force in this behalf; at the same time we must admit, that there is no direct proof on the other side. It may be that the public devotions of the early Christians were all prescribed and fixed by the authorities of the Church, so as to leave the Minister no power of varying them, or of introducing his own compositions: but we have no conclusive evidence that this was the case.

Fourth
Century.

In the year 325, St Cyril, Archbishop of Jerusalem, delivered a series of catechetical lectures, in one of which he described and explained the Communion Service, as it was celebrated in his own times. In many respects it agrees exactly with our own Office, as will be seen from the following summary of his discourse:

'The Deacon gives water to the Priest to wash.

This washing of the hands is a symbol that ye ought to be pure from all sinful and unlawful deeds; as David says, "I will wash my hands in Ps. xxvi. innocency, O Lord, and so will I go to thine altar."

'Then the Deacon cries aloud, "Receive ye one another; and let us kiss one another." The kiss is a sign that our souls are mingled together, and have banished all remembrance of wrong; according to the commandment of Christ, "If thou bring Matt. v. 2 thy gift to the altar," &c. And St Paul says, "Greet ye one another with a holy kiss." See 1 Cor. xvi 20. also 1 Pet. v. 14.

'After this the Priest cries aloud, "Lift up your hearts." For indeed we ought at that solemn season to have our heart on high with God, and not below, thinking of earth and earthly things. Then ye answer, "We lift them up unto the Lord." Then the Priest says, "Let us give thanks to the Lord." Then ye say, "It is meet and right."

'After this we make mention of heaven and earth, &c.; of angels, archangels, &c., and of the seraphim whom Isaiah saw encircling the throne of God, and who cried, "Holy, holy, holy, Lord God of Sabaoth." And we repeat this confession of the seraphim, that we may join our hymns with those of the heavenly hosts.

'Then having sanctified ourselves with these spiritual hymns, we call upon God to send his Holy Spirit upon the gifts of bread and wine lying before Him.

'Then we intreat God for the peace of the Church and world, for kings, for soldiers, for the sick and afflicted, and all who stand in need of help.

'Then we commemorate those who have fallen asleep before us: first, patriarchs, prophets, apostles

and martyrs, that at their prayers God may receive our petitions ; afterwards all holy fathers, bishops, and the rest of the departed, believing that our supplication will be of advantage to their souls.

‘Then we say the Lord’s Prayer.

‘After this the Priest says, “Holy things to holy men.” Then ye say, “One only is holy, one only is the Lord, Jesus Christ.” For he alone is holy by nature ; we are holy by participation, and discipline, and prayer.

‘After this the chanter, with a holy melody, invites you to the communion of the holy mysteries, saying, “O taste and see that the Lord is good.”

‘Then ye receive, not common bread and wine, but the sign or antitype (ἀντίτυπον) of the body and blood of Christ.

‘Then follows a prayer and thanksgiving.’

Fifth Cen-
tury.

The ancient Greek Liturgies adverted to above (at p. 2), those namely of St James, St Mark, &c. probably include the Liturgy or Communion Service as it was celebrated in different parts of the Eastern Church at the beginning of the third century. They contain, however, interpolations of the fourth and fifth centuries, which cannot easily be distinguished and separated from the older portions ; and as the separation of the earlier from the later parts, and the origin and date of the former, are still questions for critical investigation, it is not within the scope of the present treatise to ascertain what light these ancient monuments throw upon the devotional forms of the primitive Church. They do, however, clearly testify to the practice of the fifth century ; for before the close of that period, they had assumed the form in which they are now extant, and in which, from that time

I.] THE MOST ANCIENT MODE OF WORSHIP. 7

to the present, they have been used in one part or another of the Eastern Church. To these must be added the various ancient Liturgies of the West, such as the Roman, the Gallican, the Ambrosian, &c., which are also of high antiquity. And as all these, both the Eastern and the Western, agree together in their essential features, they manifestly point back to a common origin. By comparing them together, and taking those parts only which are common to all, we may approximate to that more ancient Service from which they are derived. Without entering upon this analysis at present, we may add, that the result of it is to exhibit a Liturgy similar in its main features to that which is described by St Cyril, and shadowed out by Justin Martyr.

From what has now been said, it will be seen that the origin of Liturgies, and their growth and development during the first four centuries, cannot be very clearly traced. There seems, however, to have been a gradual progress from a simple and short to a full and elaborate form of worship. It appears that for two or three centuries the Offices of the Church were not committed to writing, but preserved by oral tradition: and while that state of things continued, we have no direct evidence that extemporaneous prayers were entirely excluded: but the earliest written Liturgies leave no room for such effusions, and afford no warrant for supposing that they had ever been permitted. A general uniformity of worship prevailed in all the churches; but individual Bishops sometimes introduced alterations and additions, which were extensively adopted. The names of several ancient fathers, and especially that of St Basil, Bishop of Cesarea in Cappadocia in the fifth century, are

Nature of
the most
ancient
mode of
Worship.

8 LITURGIES OF THE WESTERN CHURCH. [CH.

celebrated as having in this way contributed to the extension and embellishment of the Church Service.

Liturgies
of the
Western
Church.
The Ro-
man and
the Galli-
can.

The two principal Liturgies in the Western Church were the Roman and the Gallican, which, though substantially the same, were framed independently of each other. The former has been traced back to the fifth century, and was at that time attributed to St Peter. The Gallican Liturgy, like the Gallican Church, appears to have been derived from Asia Minor, from which country missionaries were sent into Gaul at the beginning of the second century. It was in Gaul that measures were first taken to secure an uniformity of public worship, the Bishop of each diocese agreeing to conform his Liturgy to the model of the metropolitan Church. Thus at the council of Vannes in Brittany, held for the province of Tours, in the fifth century, a canon was promulgated to the effect, 'that one and the same custom in celebrating divine Service, and the same order of psalmody, should be kept in all churches; that as they held one faith and confession of the holy Trinity, so they should keep to one rule of divine Offices, lest if they varied in their observations, that variation should be interpreted as a disagreement in one point or another¹.'

The Mos-
arabic.

The Gallican Liturgy was used in Spain, and there took the name of *the Mosarabic*, the Christians in that country being so called from their being *mixed* with, or dispersed among, the Arabs or Moors. In course of time, however, it everywhere gave place to the Roman ritual; which was introduced into Gaul in the time of Charlemagne, and into Spain in the eleventh century.

¹ Bingham, *Ant.* xiii. 5, 2. Labbe, *Concil.* IV. 1057.

1.] LITURGIES OF THE WESTERN CHURCH. 9

Whatever may have been the origin of the Church in Britain, whether it were planted by Joseph of Arimathea, or by St Paul, or, as is far more probable, by missionaries from Gaul, it appears to have been completely established and to have had a regular hierarchy before the middle of the fourth century. But in the fifth century the ancient Celtic population, who had embraced Christianity, were dispossessed by the Saxon invader, and driven to take refuge on the western side of the island, in Cornwall, Wales, and Cumberland. The new settlers brought with them their pagan deities, Woden, Thor, and Friga, and the rest. The ground which was thus lost to Christianity was subsequently regained by the mission despatched from Rome under the monk Augustin, in the year 596; and the Saxons meekly received at the hands of foreigners that faith which, as the religion of the conquered Britons, they had treated with scorn. It is probable that the ancient British Churches used the Gallican Liturgy; and that Augustin, with the permission of Pope¹ Gregory, re-introduced the Gallican Service-books, with modifications derived by him from the Roman use.

What Liturgy was used in Britain.

¹ Thus Bede, *Hist.* i. 27: 'Interrogatio Augustini. Cum una sit fides, cur sunt ecclesiarum diversæ consuetudines, et altera consuetudo missarum in sancta Romana ecclesia, atque altera in Galliarum tenetur? Respondet Gregorius papa. Novit fraternitas tua Romanæ ecclesiæ consuetudinem, in qua se meminit nutritam. Sed mihi placet sive in Romana, sive in Galliarum, seu in qualibet ecclesia aliquid invenisti quod plus omnipotenti Deo possit placere, sollicite eligas, et in Anglorum ecclesia, quæ adhuc ad fidem nova est, institutione præcipua, quæ de multis ecclesiis colligere potuisti infundas. Non enim pro locis res, sed pro bonis rebus loca amanda sunt.' The origin of the ancient English ritual is ably discussed by Archdeacon Freeman, in *The Principles of Divine Service*, i. p. 249, ii. p. 405.

10 THE WORD 'USE'—THAT OF SARUM. [CH.

These appear gradually to have prevailed, even in those corners of the land which were still inhabited by Celts, and in which the use of the pure Gallican ritual had been continued.

Meaning
of the
word *Use*.

As each Bishop had the power of making improvements in the Liturgy of his Church, in process of time different customs arose, several of which became so established as to receive the names of their respective Churches. Thus by degrees the *uses* or customs of York, Sarum (Salisbury), Hereford, Bangor, Lincoln, Aberdeen, &c., came to be distinguished from each other.

Use of
Sarum.

The use or custom of Sarum derives its origin from Osmund, Bishop of that see in A. D. 1078, and Chancellor of England. It is related by Simeon of Durham, that about the year 1083, King William the Conqueror appointed Thurstan, a Norman, to be abbot of Glastonbury. Thurstan, despising the ancient Gregorian chanting, which had been used in England ever since the sixth century, attempted to introduce in its place a modern style of chanting, invented by William of Fescamp, a Norman. The monks resisted the innovations of their abbot, and a scene of violence and bloodshed ensued, in consequence of which William sent back Thurstan to Normandy. This circumstance may very probably have turned the attention of Osmund to the regulation of the ritual in his diocese. We are informed that he built a new cathedral, collected clergy distinguished as well for learning as for a knowledge of chanting, and composed a book for the regulation of ecclesiastical offices, which was entitled the *Custom* book. The substance of this was probably incorporated into the missal and other ritual books of Sarum, which ere long were adopted by almost the whole of England, Wales, and Ireland, and

which continued in use until the reign of Edward VI. The use of Sarum, however, did not altogether exclude those of York, Bangor, Hereford, and Lincoln. These were still observed in their respective districts: but their influence was small when compared with the wide reception of the use of Sarum; and neither their authors, nor the exact limits within which they prevailed, can now be ascertained.

It appears from what has been said, that at the time of the Reformation the Service-books according to the use or custom of Sarum were generally prevalent in England. It will be proper now to give an account of those books, and of some others, to which the Reformers had recourse.

Service-books in use before the Reformation.

I. The Breviary. This was originally drawn up by or under the direction of Pope Gregory VII. in the eleventh century; and was a digest or compendium of the devotional Offices in use at that time, many of which had been handed down from remote antiquity. Especially it contained the seven *hours*, or Services for the seven seasons of the day—viz. *nocturns* or *matins*, before daybreak, *lauds* following immediately after *nocturns*, *prime*, *tierce*, *sext*, *nones*, said respectively at the first, third, sixth, and ninth hours of the day, counting from six in the morning, *vespers* at the eleventh, and *compline* (*completorium*, the completion of the day's services) at bed-time. The Anglo-Saxon names of the *hours* were *uhtsang* (from *uhte*, morning), *orimesang*, *undersang* (*undern*, the third hour), *middayasang*, *noonsang*, *evensang*, and *nightsang*¹.

The Breviary.

Besides the *hours* for every day of the week, the Breviary also contained special Services for

¹ Canons of Ælfrie XIX. ap. Wilkins' Concilia, i. 252.

Sundays and Saints' days, the Office of the Blessed Virgin, &c.

It is worthy of remark, that invocations of the Virgin Mary, and of the Saints, had no place in any Breviary prior to the edition published by Bishop Haylmo in the year 1278; and a practice, which had crept in some time previously, was then established, of curtailing the passages of Scripture appointed to be read, and of introducing apocryphal legends of the Saints. The custom of observing the seven hours of the day had become obsolete before the Reformation; and it was usual to 'accumulate' or join together the five morning Offices, and likewise the two evening Offices, so as to have only one morning and one evening Service: a practice which still continues in the Roman Church. The appointment, therefore, of only two daily Services in our Prayer Book, though a departure from the written order of the Breviary, was no innovation in practice.

From the Services of the *hours* in the Breviary, our Reformers selected portions, which, with some few alterations and additions, make up our daily morning and evening Service.

Breviary
of Quigno-
nius.

In the year 1536 Cardinal Quignonius¹, at the request of Pope Clement VII., published a new and revised edition of the Breviary. His professed object was to give longer space in the Church Services to the reading of holy Scripture, and to diminish the quantity of apocryphal and legendary matter. In accordance with this view, he omitted many legends of Saints, as well as the responds, anthems, &c., by which the reading of Scripture was interrupted. The title-page bore the motto,

¹ Zaccaria, *Bibliotheca Ritualis*, p. 112.

rarely put forward in the Roman Church, *Scrutamini Scripturas, quoniam illæ sunt quæ testimonium perhibent de me.* 'Search the Scriptures,' &c. The preface, which is written in elegant latinity, severely censures the abuses which had crept into the celebration of Divine Service; and some of his observations on this head have been incorporated in the preface to the Book of Common Prayer, in the section 'Concerning the service of the Church.' Compare, for instance, with a sentence in that section the following passage, in which he is speaking of the old Breviary: '*Accedit tam perplexus ordo, tamque difficilis precandi ratio, ut interdum paulo minor opera in requirendo ponatur, quam inveneris in legendo.*'

The Breviary of Quignonius was a step in the right direction; and though the innovations which it made incurred the wrath of the doctors of the Sorbonne, it was permitted by the Pope, and generally received in France, Flanders, and Germany, for forty years. In the edition published by himself at Venice in 1547, he speaks of the first publication of the work as a '*deliberatio, ut sic, proposita nostra sententia, judicia multorum exquireremus.*'

In conformity with a decree of the Council of Trent, the Breviary was revised afresh, and published by Pope Pius V. in 1568, together with a decree abolishing all the existing breviaries, and especially prohibiting that of Quignonius, which on account of its reforming spirit, and the respect paid in it to the Scriptures, was probably the most obnoxious of all.

The Breviary of Sarum was first printed in 1499, at Paris.

II. The Missal. The book containing the order of the holy Communion was anciently called ^{The Missal.}

14 THE RITUAL, PONTIFICAL, AND PRIMER. [CH.

Sacramentarium; but the name *Missal* in time became more usual¹, on account of the most important part of it, the order or 'canon' of the mass. It contained also the collects, epistles, and gospels, and the introits or anthems sung at the beginning of the Communion Service. But the epistles and gospels were sometimes contained in a separate book, called the *Lctionarium*; and the anthems in a book, which, from their being sung on the steps of the *ambon* or pulpit, was called the *Graduale*. To the Missal of Sarum we owe the greater number of our collects, epistles, and gospels. Our Communion Service is a compilation formed from various ancient Liturgies, with a small portion of original matter.

The Ritual
or Manual.

III. The book containing the occasional Offices was formerly called the *Ritual*, or *Manual*. From the Sarum Manual were taken, with some alterations, our present Offices of Matrimony, Visitation of the Sick, and Churching of Women.

The Pon-
tiffical.

IV. The *Pontifical* contained those Offices which could only be administered by the bishop, such as Confirmation, Ordination, &c.

The Pri-
mer.

V. As the Service-books were all written in Latin, a language 'not understood of the people,' it was found necessary, long before the Reformation, to publish some parts of the Offices in the vulgar tongue. The books containing these translations were elementary manuals of faith, duty, and devotion, for the use of the unlearned, and were called *primers*, from the Latin *primarium*. Primers are frequently left as bequests in ancient wills; and the word occurs in Piers Ploughman, the date of which is about the middle of the fourteenth century.

¹ Zaccaria, p. 40.

During the reign of Henry VIII. three primers were printed, in the years 1535, 1539, and 1545, respectively. They contained an explanation of the Ten Commandments, the Creed, the Lord's Prayer, and the Ave Maria, an English version of the *hours*, the Litany, the Dirge, &c. The first, commonly known as *Marshall's Primer*, was published without authority. The second was prepared by John Hilsey, or Hildesley, a Dominican friar, afterwards Bishop of Rochester; it was published by command of Cromwell, and with the consent of Cranmer, to whose censure, however, it was not submitted until it had been printed. It contains an order 'for bidding of the beads,' which is the basis of our bidding prayer, enjoined by the fifty-fifth canon. In another respect, also, it was followed by our Reformers; for where the epistles and gospels differ from those of the missal, they generally agree with the lessons for Sundays and holidays in Bishop Hilsey's primer. The edition of 1545 was called the *King's Primer*, and was probably prepared under the direction of Cranmer, if not by his hand. It has the litany (nearly in the present form), which had been published in the previous year by the king's authority. These three books have been recently republished by the late Dr Burton¹.

VI. To the preceding list are to be added two liturgical works, which were used in some of the reformed Churches of the continent. The first is the *Simplex et pia deliberatio*², drawn up by

Hermann's
Consultation.

¹ See the ancient primer, probably of the fourteenth century, printed by Maskell (*Mon. Rit.* Vol. II.), and the Dissertation preceding it.

² The title *deliberatio* may have been borrowed from Juignotius. See above, p. 13.

Melancthon and Bucer for Hermann, Archbishop and Elector of Cologne, in whose name it was published at Bonn, in Latin, in the year 1545. It was not so much a new composition as a revision of the ancient formularies, and was taken in great measure from a reformed Liturgy, prepared by Luther, and used at Nuremberg. Hermann did not succeed in establishing within his electorate the reforms which he contemplated, and in 1547 he resigned his see: but his book having been translated into English, and published at London in 1547, was employed by our Reformers in the compilation of the Prayer-Book. The Baptismal Service is in a great measure taken from it.

Calvin's
Liturgy.

VII. Calvin's French Liturgy, composed for the use of his Churches at Strasburg and Geneva, and published in 1545, became better known in England through a Latin translation, which was printed in 1551 by Valerandus Pollanus, Minister of a congregation of Strasburg refugees at Glastonbury. The influence which it had upon the revision of the Prayer Book in 1552, may probably be traced in the introductory part of Morning and Evening Prayer, and in the insertion of the Ten Commandments in the Communion Service.

Calvin approved of set forms of prayer not less than the Lutheran Reformers; but unlike the Lutherans, he chose to become an author rather than a compiler, and preferred the task of composing a new Liturgy to that of reforming an old one. The precedent, which he set, of forsaking the old paths, has been carried further than he intended by his disciples, who use no forms at all, each praying in his own way, and according to his own discretion. Another point of difference between the Lutheran and Calvinistic Liturgies is

worthy of remark, that in the former the custom is retained of the congregation making responses to the Minister, in the latter the whole service is read by the Minister, and the congregation are not allowed to respond.

At the Reformation, all the reformed Churches laid aside the Latin Service-books, and formed for themselves new Liturgies in the vulgar tongue; and it is remarkable, that the Scottish Kirk is at the present day the only national Church without a Liturgy. 'The order of Geneva,' drawn up by John Knox in 1562, was authorised by the general assembly in 1564, but never obtained general currency, and soon fell into disuse. The want of liturgical forms of prayer is a subject of regret with some of the most eminent members of that communion¹.

¹ See Preface to Cumming's edition of Knox's *Liturgy*.

CHAPTER II.

The first Prayer Book of Edward VI.

Injunctions of Henry VIII.

KING HENRY VIII., by his successful assertion of the Royal supremacy, struck the first great blow at the papal power in this country; and though in his reign no systematic reformation of the Church was effected, he made several attempts to correct abuses both in matters of doctrine and discipline. In the year 1536 he three times issued injunctions to the clergy; twice with consent of Convocation, and once on his own sole authority. These injunctions, besides defining certain points of doctrine, contained explanations (not altogether such as we should now adopt) as to the use to be made of images, the honour to be paid to the saints, the prayers to be offered to them, and the use of rites and ceremonies. They abrogated many holydays, as tending to superstition and idleness; they discouraged pilgrimages; they directed the clergy to teach and explain to their parishioners the Creed, the Lord's Prayer, and the Ten Commandments, in English, exhorting all parents and householders to teach their children the same. They ordered a Bible in Latin and English to be placed in the choir of every parish-church, so that it might be accessible to all who should desire to read it.

Proposals for reformation of the Service Books.

Meanwhile, the clergy appear not only to have cooperated with the king, but even themselves to have initiated measures for the reformation of the ritual. In 1541 the Archbishop moved in Con-

vocation 'that the Missals and other Liturgic Books might be reformed, omitting the names of the Pope, &c.:' and in the same year, by a regular act of that body, the Use of Sarum was made obligatory on all the clergy of the province of Canterbury; 'henceforth the whole realm shall have but one use.' Accordingly, an amended edition of the Breviary appeared the same year, printed at London by Whitchurch, who afterwards printed the Prayer Book of 1549. (Almost all preceding editions of the Service-books had been printed abroad.) It is also remarkable that from the year 1535 the printing of the ancient Service-books was suspended, as if the authorities of the Church were contemplating the issue of them in a revised, or at least in a more popular form.

In 1542, the King desired Convocation to appoint a Committee of both houses, by whom 'all mass-books, antiphoners, portuises (breviaries) in the Church of England should be newly examined, corrected, reformed.' To this important proposition the Bishops replied by appointing two of their number. The lower house at first declined to make an appointment; and though they seem afterwards to have consented, it does not appear that the deliberations of the Committee led to any definite results¹.

In the same year (1542) it was ordered by the Bishops in Convocation 'that every Sunday and holiday throughout the year, the curate of the parish, after the *Te Deum* and *Magnificat*, should read to the people one chapter of the New Testament in English, without exposition; and when

¹ For a fuller account of the proceedings related in this and the preceding paragraphs, see Freeman, *Principles of Divine Service*, Vol. II. Pt. I, pp. 104—109.

the New Testament was read over, then should begin the Old¹.

The Litany
published
in English.

In 1544, the English Litany, as revised by Cranmer, was published and commanded by the king to be said in churches. In his letter to Cranmer announcing this change, Henry declared it to be his wish to encourage the more regular attendance of the people at religious processions, which had fallen into neglect partly from the want of good instruction, and partly because the prayers and suffrages, being in Latin, were not understood: and he expressed a hope that the 'godly prayer and suffrages,' now set forth by him 'in our native English tongue,' would 'not be for a month or two observed, and after slenderly considered, as other our injunctions have to our no little marvel been used.'

Edward
VI.

The accession of Edward VI. in 1547 gave a new impulse to the Reformation, which from this time ceased to depend on the personal views and caprices of the monarch, and was zealously promoted by the Church at large; some of the most important measures being now originated not by the king, but by the clergy in convocation, whereas in the last reign the clergy more than once petitioned the king against the tenets of the Reformers.

Injunctions
of
Edward
VI.

In September, 1547, injunctions to the clergy were issued in the king's name, concerning church-matters in general, renewing for the most part those which had been published by Henry VIII., and containing some additional orders. These injunctions are an interesting memorial of the ecclesiastical customs and corruptions of the age. Such of them as touch upon liturgical matters are here given in an abridged form².

¹ Collier, *Eccl. Hist.* Vol. v. p. 89.

² Cardwell, *Documentary Annals*, i. 4.

‘To the intent that all superstition and hypocrisy crept into divers men’s hearts may vanish away; the clergy shall not set forth or extol any images, relics, or miracles, for any superstition or lucre, nor allure the people by any enticements to the pilgrimage of any saint or image; but reprov- ing the same, they shall teach that all goodness, health, and grace ought to be both asked and looked for only of God, as of the very author and giver of the same, and no other.

‘Item, that they shall make in their churches one sermon every quarter of the year at least, wherein they shall purely and sincerely declare the word of God; and in the same exhort their hearers to the works of faith, mercy, and charity, specially commanded in Scripture; and that works devised by men’s fantasies, besides Scripture, as wandering to pilgrimages, offering of money, candles, or tapers, relics or images, or kissing and licking the same, praying upon beads, or such like superstition, have not only no promise of reward in Scripture for doing of them, but contrariwise great threats and maledictions of God.

‘Item, that they shall cause such images as have been abused with pilgrimage or offerings of anything made thereto to be destroyed; and shall suffer no torches, nor candles, nor tapers, nor images of wax to be set before any image or picture, but only two lights upon the high altar, before the sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still.

‘Item, that every holiday throughout the year; when they have no sermon, they shall immediately after the Gospel recite to their parishioners in the pulpit the Pater noster, the Credo, and the ten

Commandments in English, to the intent the people may learn the same by heart.

'Item, that they shall set up the Bible, and the paraphrase of Erasmus on the Gospels, in English, in some convenient place in the church, for the use of the parishioners.

'Item, that they shall keep in the church a register of christenings, weddings, and burials.

'Item, that in the time of high Mass, he that saith or singeth the same, shall read or cause to be read the Epistle and Gospel of that Mass in English, and not in Latin, in the pulpit or in such convenient place as the people may hear the same; and shall also read daily in English one chapter of the New Testament at matins, and one of the Old Testament at even-song.

'Item, that to avoid strife and contention by reason of fond courtesy, and challengings of places in procession, and that they may the more quietly hear that which is said or sung to their edifying, no procession shall be used about the church or churchyard; but immediately before high mass the Priests and quire shall kneel in the midst of the church; and sing or say plainly the Litany in English. And in the time of the Litany, of the Mass, of the sermon, and when the Priest readeth the Scripture to the parishioners, no one shall depart out of the church except for urgent cause; and all ringing and knolling of bells shall be utterly forborne at that time, except one bell to be rung or knolled before the sermon.

'Item, that they shall destroy all shrines, covering of shrines, tables, candlesticks, trindles or rolls of wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, idolatry, and superstition: and that the churchwardens shall

provide a comely and honest pulpit, to be set up within the church.

'Item, because through lack of preachers in many places the people continue in ignorance and blindness, all persons, &c. shall read in the churches every Sunday one of the homilies set forth by the king's authority.

'Item, that all persons who understand not the Latin tongue, shall pray upon the primer set forth by King Henry VIII. And that all graces at dinner and supper shall be always said in English. And that no grammar shall be taught but that set forth by the late king's authority' (*i.e.* Lily's grammar, composed by Wolsey, Colet, Lily, and Erasmus).

Then followed a form of the bidding prayer which included a prayer 'for all men that be departed out of this world in the faith of Christ, that they with us, and we with them at the day of judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven.'

In the same year (1547) a resolution was passed by Convocation that the Communion ought to be administered in both kinds. This change was sanctioned by Act of Parliament, and a committee of divines, including Cranmer, Archbishop of Canterbury, and Ridley, Bishop of Rochester, was appointed to carry it into effect. The first result of their labours was the publication of a Communion Service in 1548, which was issued with the king's proclamation, enjoining the use of it. But the powers of the commissioners were soon afterwards extended, and they were authorised to undertake the revision of all the offices of public worship, 'having respect to the pure religion of Christ

Commission for
the Revision of the
Liturgy.

taught in Scripture, and to the practice of the primitive Church.' In the course of a few months they compiled a series of divine Offices, which they entitled 'The Book of the Common Prayer, and Administration of the sacraments and other rites and ceremonies of the Church, after the use of the Church of England.' This book, having been approved by Convocation, was ratified by Parliament in January, 1549, and enjoined to be used for all divine Offices from the feast of Whitsunday following. It was published by Whitchurch on the 7th of March in that year. The price was 2s. 2d. if 'unbound,' 3s. 8d. if 'in paste or boards'¹.

The Prayer Book of 1549 compared with that which is now in use.

The book of 1549 differs from our present Prayer Book chiefly in the following particulars. The Morning and Evening Prayer began with the Lord's Prayer and versicles, and ended with the third collect. The Litany was not to be used on Sundays. In the Communion Service, or Mass, as it was still entitled, the collect for purity was followed by an *introit*, or psalm, which varied, like the Collect, Epistle, and Gospel, every Sunday: the Ten Commandments did not form part of that Service. The prayer 'for the whole state of Christ's Church,' as it was then entitled, continued, as in the ancient Liturgies, to form part of the prayer of consecration; and it contained not only, as at present, a commemoration of the faithful departed, but a prayer for them. The Priest in consecrating the elements used the sign of the cross, and invoked the Spirit and Word of God for their sanctification. In delivering the bread he said only the first part of the form now in use; 'The body, &c....unto everlasting life;' and similarly, in delivering the cup

¹ Clay's *Liturgies of Edward VI.* p. 158.

(which contained wine mixed with water), 'The blood, &c....unto everlasting life.' During the Communion, the clerks sang 'O Lamb of God,' &c. The Litany contained a petition for deliverance 'from the tyranny of the Bishop of Rome, and all his detestable enormities.' In the Occasional Offices many of the old ceremonies were preserved, such as the exorcism, the unction, and the chrisome in Baptism, the sign of the cross at Confirmation, the giving of gold and silver as tokens of sponsage in Matrimony.

Although some important modifications were subsequently made, it may be safely asserted that the general principles of the Book of Common Prayer were fixed at its first compilation. The present will not, therefore, be an inconvenient place for shewing the principal points in which our Liturgy differs from that of the unreformed Church.

It has been already mentioned, that the seven daily Offices of the Breviary were reduced by our Reformers to two, parts of the five morning Services being combined for our matins, and vespers and compline for our even-song. This consolidation was necessarily accompanied with many curtailments and omissions. A month, instead of a week, was allowed for going through the psalms. The legends of the Saints and the lessons taken from the fathers of the Church were discontinued. The Athanasian Creed was appointed to be said thirteen times a year, instead of every day; the Apostles' Creed being substituted for it at other times. The invocations of the Blessed Virgin and the Saints were abolished. Many of the Collects were composed anew. The Communion Service underwent considerable alteration, as will be detailed in

The Prayer Book compared with the unreformed Liturgy.

the proper place; the most material changes being that the ancient practice of administering the elements in both kinds was restored, and that the elevation of the host, and everything that could give countenance to the dogma of transubstantiation, was done away. The vestments of the ministers were simplified. The use of crucifixes, images, incense, holy water, candles at the altar, &c., was discontinued. That part of the Roman ritual, therefore, which appealed to the imagination through the senses, the æsthetic or sensuous part of religion, was greatly reduced. The worshipper was led to lift up his heart to God without those external accessories, which having been originally introduced as aids to human infirmity, were proved by experience to be stumbling-blocks in the way of simple and genuine devotion.

But besides the alterations which were made in the Breviary, in order to remove corrupt doctrines or idolatrous practices, it may be observed that the Service of our Church took at the Reformation a more penitential, doctrinal, and practical character, while the eucharistical and jubilant portions were reduced. This is what might be expected to take place, at a period when the Church was awakened suddenly to the consciousness of all those errors and abuses, into which it had been betrayed during ages of ignorance and superstition. The attitude of humility and penitence was then the most appropriate. Subsequently, and especially at the revision in 1662, after the restoration of the Church and monarchy, the portion assigned to praise and thanksgiving was somewhat increased¹.

¹ This view of the Prayer Book is very fully set forth in *Tracts for the Times*, Vol. v., from which source this and the following paragraphs are chiefly taken.

A few instances are subjoined, out of many which offer themselves in proof of the foregoing observation.

1. The Litany, a Service which was formerly used only at seasons of public calamity, being plaintive and supplicatory in its tone, is now used by us not only on the Wednesday and Friday in every week, but even on the Sunday, the day of rejoicing.

2. Many changes have been made in the collects, by substituting expressions of humility for those of joy, without making any alterations of a contrary tendency. Thus the old form for the first Sunday in Advent was 'We who rejoice according to the flesh at the coming of thine only-begotten Son.' Instead of which we have 'in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility.' The old collect for St John Baptist's day was 'O God, who hast made this day worthy to be had in honour by us on account of the nativity of the blessed John, grant unto thy people the grace of spiritual joys; and direct the minds of all the faithful unto the way of eternal salvation.' Whereas to us this festival is fitly suggestive of obedience and repentance; we pray that as he was 'sent to prepare the way of thy Son our Saviour, by preaching of repentance.....we may so follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake.' The collect in the Latin Breviary for St Bartholomew's day begins thus: 'Almighty and everlasting God, who hast afforded unto us the reverend and holy joy of this day in the festival of thy blessed apostle St Bartholomew.' This preface has been altered,

though the latter part of the collect is retained. Again, the excellent collect for charity used on Quinquagesima Sunday is new; and either a more doctrinal or a more practical bearing has been given to each of the collects for Christmas-day, Easter-even, Ash-Wednesday, &c. And generally it may be observed, that our collects for Saints' days, instead of containing an expression of spiritual joy on the recurrence of the festival (as is the case in the Missal), admonish us of some practical duty, which the example of each particular saint is calculated to suggest. See especially the collects for St James's, St Matthew's, St Luke's, St Mark's, St John Baptist's, Innocents' day, and the Conversion of St Paul.

3. In the Communion Service, the reading of the ten Commandments, and the response after each, are new features. The *introit*, or psalm at the commencement of the Service, has been omitted, as well as the *Gloria Deo* before, and the *Gratia Deo* after the Gospel (except in so far as the latter exclamations have been retained by custom). In like manner the *Hosanna* formerly said after the *trisagion* (Holy, holy, holy, &c.), and the *Hallelujah*, used in various parts of the Church Services, have been discontinued.

4. The occasional Offices generally commence with a prefatory address to the people, setting forth the reason and use of the rite which is about to be administered. See especially the opening addresses or prefaces in the Offices of Baptism, Confirmation, Matrimony, and in the Communion Service. The sermon at the commencement of the Ordination Service is for the same purpose; and so is the Exhortation which precedes our penitential devotions at the commencement of Morning and Evening Prayer.

5. In the Baptismal Service the vow of obedience is new; 'Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?' The white vesture, formerly worn as a badge of innocence, and the oil of gladness, are no longer appointed to be used in this sacrament; while the sign of the cross, the token of suffering and obedience, is retained.

Since the Reformation a larger share has been given to the service of praise, by the introduction, perhaps not strictly canonical, of congregational psalmody. And the general thanksgiving, which was added in 1662, and which now has a place in our daily Service, has contributed to give a more eucharistical tone to our public devotions.

A comparison of our English prayers with their Latin originals, some of which have been given in the following pages, will enable us to appreciate the consummate skill and good taste of the translators. Indeed, it is one of the felicities of the Book of Common Prayer, that it was composed in an age remarkable for purity of style and diction. Had the work been executed half a century sooner, it would have been the monument of a period at which the English tongue was not yet fully formed and harmonised; had it been delayed fifty years later, it would hardly have failed to exhibit some of those pedantic conceits which prevailed in the latter part of the Elizabethan age. But having been framed as it was by the graceful and simple taste of Archbishop Cranmer, it is a masterpiece of devotional composition, sublime, comprehensive, fervid, unaffected, marching along with a lofty and varied melody, which has not been surpassed, perhaps hardly equalled, in any prose work of our language.

CHAPTER III.

Revisions of the Prayer Book.

second
Prayer
Book of
Edward
VI.

THE first Prayer Book of Edward VI. appears to have been received with irreverence and disregarded by a great portion of the clergy, with the connivance of the Bishops. This is shewn by an interesting letter, preserved in Fox's *Book of Martyrs*, which was addressed by the Council to Bonner, Bishop of London, on the 23rd July, 1549, admonishing him to redress the neglect and contempt of the Book of Common Prayer; 'The book remaineth in many places of this our realm either not known at all, or not used, or at the least if it be used, very seldom, and in such light and irreverent sort, as the people in many places either have heard nothing: or if they hear, they neither understand, nor have that spiritual delectation in the same that to good Christians appertaineth.' One impediment to the use of the new ritual was that the old Office-books remained, until they were called in and abolished by Act of Parliament in 1550¹. But while the book was viewed with displeasure by those who were attached to the ancient Offices, it failed to satisfy the requirements of the more active and leading spirits of the Reformation. The public mind was now in a state

¹ Strype's *Cranmer*, II. ch. 15, p. 292; *Memorials*, II. 1, 289 (Ed. Oxf. 1828); Fox's *Martyrs*, Book IX. p. 12, Ed. 1684.

of rapid transition, and ancient usages which were time-honoured and inviolable in one year, were obsolete and ready for extinction in the next. The continental Reformers, who were bolder and less circumspect in general than the English, exercised considerable influence in this country; many of them were in correspondence with Cranmer and other chiefs of the movement; and two of the most eminent, Peter Martyr and Bucer, occupied the professorial chairs of theology at Oxford and Cambridge¹. Two subjects in particular were discussed with no little acrimony, the use of the surplice and other ecclesiastical vestments, and the nature of the elements in the Lord's Supper. Early in 1552 a new edition of the Prayer Book was completed; and in the spring of that year it was confirmed by Parliament. It is not known for certain by whom this revision was conducted; but there are some grounds for supposing that the revisers were the same royal commissioners, "six prelates and six other men of this realm learned in God's law," by whom the Ordinal was set forth in 1550².

The first change in this revision occurs at the commencement of the Service, in the addition of the introductory part preceding the Lord's Prayer. This is with much reason thought to have been suggested by the similar opening of Calvin's French Liturgy³, although it is not in substance derived from that source. The Service still concluded with the third collect. Some changes were made in the collects. The feast of St Mary Magdalene was omitted.

Alterations made in this revision.

¹ See Cardwell, *Two Prayer Books of Edward VI. compared* (Preface).

² See Blunt's *Annotated Prayer Book*, p. xxxi.

³ See above, p. 16.

The title of the Communion Service, which in 1549 had been 'The Supper of the Lord and the Holy Communion, commonly called the Mass,' was altered to its present form, 'The Order for the Administration of the Lord's Supper, or Holy Communion.' The words of the rubric in the first book, 'the priest standing humbly afore the midst of the altar,' were changed to 'the priest standing at the north side of the table.' The introits, or psalms sung while the priest went to the communion-table, were discontinued, together with the Hallelujahs and versicles. The Ten Commandments were introduced, probably from Calvin's French Liturgy. Prayers for the dead were laid aside, and a significant change was made in the title of the prayer 'for the whole state of Christ's Church' (which formerly contained a prayer for the dead), by the addition of the words 'militant here in earth,' which seem intended to exclude from our contemplation the Saints who rest from their labours. This last prayer, and the prayer of Oblation in the Post-Communion, were detached from the prayer of Consecration, to which formerly they were united, and were removed to their present places. The rubric requiring that 'a little pure and clean water' should be mixed with the wine was expunged; and instead of unleavened bread, it was declared to be sufficient that 'the bread should be such as is usual to be eaten,' &c. In the prayer of Consecration the words 'with thy Holy Spirit bl+esse and sanct+ifie these thy gyfts, and creatures of breade and wyne, that they may be unto us the bodye and bloude of thy most derely beloved sonne Jesus Christe,' were altered to the present form, 'and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour

Jesus¹ Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.' Thus the invocation of the Holy Ghost was omitted, as well as the sign of the cross, and the expression 'may be unto us,' &c., which was perhaps thought to savour of transubstantiation. The Bread was now to be delivered to the people 'into their hands,' and not, as had previously been the custom, into the mouths of the communicants. The form of words appointed to be used in delivering the bread, 'The body, &c.... eternal life,' was discontinued, and this clause was substituted, 'Take and eat this, &c.... faith with thanksgiving.' The like change was made at the delivery of the cup. And though the rubric requiring communicants to kneel at reception of the elements was retained, it was thought necessary to meet the objections which were made to that practice on the score of superstition, and to prevent misapprehension, by adding at the end of the Communion Service a declaration that 'it is not meant thereby that any adoration is done, nor ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood.'

In the occasional Offices various ceremonies, such as the unction and the use of the chrisom-cloth in Baptism, were now abolished: the vestments of the Ministers were still further simplified; and it was directed in the rubric preceding Morning Prayer, that the Minister should use neither alb, vestment (i.e. chasuble), nor cope; a bishop should wear a rochet, a priest or deacon a surplice only. Some of these changes were made at the instance

¹ Jesu in 1552; altered to Jesus in 1572.

of Bucer, who set forth his criticisms on the Prayer Book in an elaborate paper prepared by him at the request of Cranmer in 1550. The surplice and the sign of the cross in Baptism were not retained without much remonstrance on the part of the more extreme section of Reformers, amongst whom Hooper made himself conspicuous, when nominated to the see of Gloucester, by refusing to wear the episcopal vestments.

In 1553 an Act was passed appointing the fasts and festivals, as they now stand in the Calendar; and a Primer was published for the private use of the laity, adapted to the amended Prayer Book.

Reign of
Mary.

Upon the accession of Queen Mary in 1553, the Book of Common Prayer was suppressed, and the old Services were restored, together with the rest of the Romish system. Many of the Reformers fled to Frankfort, and there established a congregation, of which the celebrated John Knox was elected to be Minister. The Prayer Book was there used, but with many alterations, adapting it to the views of Calvin, to whose judgment it was referred. Those changes gave rise to some discreditable differences among the exiles, to which we need not further advert.

Accession
of Elizabeth.

The death of Mary took place in November, 1558; and, considering the sanguinary measures of her reign, it would not have been surprising if a violent reaction and retaliation had ensued, upon the accession to the throne of a protestant Sovereign. We view, therefore, with the more commendation the temperate sentiments which prevailed at this crisis, not only in the people at home, but among the eminent men, about 800 in number,

who now returned from their exile on the continent. The disposition of Elizabeth was in accordance with this moderate tone of public opinion. Partly from principle, and partly from personal dislike, she was opposed to the party of Calvin; and having some acquaintance with the works of the ancient fathers, she was willing to turn her scholarship to account, by shaping her policy in ecclesiastical affairs according to the precedents of former times.

One of the first steps taken by Elizabeth was to appoint a committee of eight persons for the revision of the Prayer Book. The committee was selected in equal numbers from the exiles, and from those who had remained in England¹. In the former number were Cox, Whitehead, Grindal, and Pilkington; in the latter, Parker, May, Bill, and Sir Thomas Smith, Secretary of State, who presided. Cox and May are mentioned by Fuller in his *Church History* as two of the commissioners for drawing up the first Prayer Book of Edward VI. Parker and Grindal were subsequently Archbishops of Canterbury. Whitehead had been chaplain to Anna Boleyn. Sandys, Archbishop of York, was afterwards added to the committee; also Guest (who became Bishop of Rochester), a very learned man, who appears to have taken a leading part in the revision. Their recommendations, with some amendments, adverse to the views of the Puritans, were rapidly passed through Parliament and sanctioned by the Queen in the spring of 1559; and the Act of Uniformity was passed, enjoining its use from and after St John Baptist's day.

The changes in this edition of the Prayer Book, as compared with the second of Edward VI., were

Revision
of the
Prayer
Book.

Changes
made in
this edi-

¹ Strype, *Annals*, i. p. 75, Ed. 1824; Cardwell, *Conferences*, chap. i. and ii.

tion of the
Prayer
Book.

few but not unimportant; and so far as they went, they shewed a tendency to oppose the views of the extreme reformers. Thus whereas King Edward's second Book had appointed that a bishop should wear no other vestment than the rochet, a priest or deacon no other than the surplice, the Queen's Book authorised the Minister to 'use such ornaments in the church as were in use by authority of parliament in the second year of Edward VI.' By this alteration the old controversy about vestments was unfortunately revived and aggravated.

In the Litany, the petition against the tyranny of the Bishop of Rome, &c., was expunged, and the prayers for the Queen and the clergy and people were inserted, which were afterwards placed at the end of Morning and Evening Prayer.

At the delivery of the elements in the Eucharist, the two forms of words which had been used respectively in the first and second books of Edward VI. were combined in the mode in which they are at present used. At the end of the Communion Service the rubric was omitted, which declared that by kneeling at the reception of the elements, no adoration was intended. These changes were made in order not to exclude from communion such persons as believed in the corporal presence.

The alterations made at this revision had an excellent effect in conciliating the Roman Catholics; and it is a strong proof of the disposition for unity and the disinclination for religious strife which prevailed at that time, that the book was almost universally accepted both by clergy and laity. It is stated by Strype, as the result of a royal visitation held in the course of the year, that out of the whole number of 9400 clergy, only 189 refused to

subscribe a declaration that the book was 'in accordance with the true word of God;' and Sir Edward Coke declared that for ten years men of all ways of thinking resorted to their parish churches without doubt or scruple. It is much to be regretted that this spirit of conformity was soon extinguished; in consequence, as it seems, not of internal dissensions, but of external interference. In 1570, Pope Pius V. excommunicated the Queen and anathematised the Prayer Book, which he had before been willing to recognise on condition of his authority being acknowledged by Elizabeth; and from that time we begin to hear of 'Popish recusants'.

It was, doubtless, a matter of regret to many, *Psalmody*, that the introits had been laid aside, and that the antiphons and metrical hymns, with which the Services of the Breviary were interspersed, and some of which had been in use for more than a thousand years, were no longer sung in churches. Psalmody is not recognised in the Prayer Book of 1559; but it was allowed by the Queen's Injunctions, promulgated in the same year, which contain the following passage²: 'For the comforting of such that delight in music, it may be permitted, that in the beginning or in the end of the common prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived.' This led to the publication of the Metrical Psalter, the *Old Version*, as it is now

¹ Strype, *Annals*, XII. p. 172. Collier, *Church History*, Vol. vi. pp. 264, 471 (Ed. 1840). Hallam, *Hist.* I. 115.

² Cardwell, *Documentary Annals*, I. 196.

called, by Sternhold and Hopkins in 1562. This translation, says Collier, 'was rather permission than allowance. For notwithstanding it is said in the title of these singing Psalms, "that they were set forth and allowed to be sung in all churches before and after morning and evening prayer, and also before and after sermon," yet this allowance seems rather to import connivance than approbation; for those who have searched into this matter with the utmost care and curiosity, could never discover any authority, either from the Crown or the Convocation'.¹ About the same time were composed many hymns and metrical versions of the Canticles, some of which probably are still retained among those commonly appended to the Psalter at the end of the Prayer Book. The *New Version*, composed by the two Irishmen, Brady and Tate, was licensed by William III.

Prayer
Book in
Latin.

In 1560, upon the petition of the Universities, the Prayer Book was published in Latin by the Queen's authority, for the use of the clergy, the universities, and the public schools. This translation, however, was not received with much favour by those for whose benefit it was intended; and it appears to have been little used.

Prayer
Book in
Ireland.

A few words may here be added as to the introduction of the Prayer Book into Ireland. By the Act of Uniformity of Edward VI., passed in 1549, it was enacted that the new Book of Common Prayer should be used by all Ministers 'in any Cathedral or Parish Church or other place within this realm of England, Wales, Calyce and Marches of the same, or other the King's dominions.' Ireland, though not specially named, was included in these words. But the Prayer Book was not used

¹ Collier, *Hist.* v. 478.

in the Irish Churches till 1551, when by order of the King, a proclamation was issued for its observance. The proclamation, however, appears to have been almost entirely inoperative. Neither priests nor people could understand the Book in English; and even if persons could have been found competent to translate it into Irish, there were no types for printing in that language, and few in Ireland could read the Irish letters. In 1560, the Irish Parliament passed an Act of Uniformity, authorising exclusively the newly revised Prayer Book of Elizabeth, reciting the difficulties above mentioned, and, as a solution of them, allowing the use of the Latin Translation. It was owing to the exertions of Nicholas Walsh, Bishop of Ossory in 1571, that the Irish people were provided with a translation of the Prayer Book. He was the first to introduce Irish printing-presses; and he obtained from the Government an order that the prayers of the Church should be printed in that character and language, and a church set apart in the shire-town of every diocese, where they should be read, and a sermon preached to the common people. He also commenced a translation of the New Testament from the original Greek into Irish, a work which was highly approved by Queen Elizabeth, and eventually printed in 1603¹.

It may here be mentioned that the first Prayer Book of Edward VI., immediately on its publication, was translated into French, by command of Sir Hugh Paulet, Governor of Calais, for the use of the King's subjects in Calais and the Channel islands².

¹ Mant's *History of the Church in Ireland*, i. 292.

² Strype's *Cranmer*, pp. 416, 1035. Ed. 1812.

Occasional
forms of
prayer.

In the course of this reign it became the practice to publish by authority occasional forms of prayer to be used in the churches, or in the private devotions of the people¹. The titles of a few of these are subjoined, as illustrative of the history and manners of the age.

A form, and also an order of public fast, to be used during this time of mortality and other afflictions, wherewith the realm at this present is visited. A.D. 1563.

A form of meditation very meet to be daily used of householders in this dangerous and contagious time. 1563.

Thanksgiving to God for withdrawing and ceasing the plague. 1563.

A form to excite all godly people to pray unto God for the delivery of those Christians that are now invaded by the Turk. 1565.

A short form of thanksgiving to God for the delivery of the isle of Malta, &c. 1565.

The order of prayer to avert and turn God's wrath from us, threatened by the late terrible earthquake. 1580.

A report of the earthquake.

A godly prayer for the preservation of the Queen's majesty, and for her armies both by sea and land. 1588.

Certain prayers for the good success of the French king. 1590.

A prayer for the prosperity of the French king and nobility. 1590.

A prayer made by the Queen at the departure of the fleet. 1596.

In 1563, the Second Book of Homilies was

¹ All these forms have been collected and republished by Mr Clay in his *Elizabethan Liturgies*.

published, which is said by Burnet to have been chiefly compiled by Bishop Jewel.

In this reign three Catechisms appeared, commonly known as the greater, the middle, and the smaller Catechisms. The last differs little from the Church Catechism. They are understood to have been all drawn up by Alexander Nowell, Dean of St Paul's.

During the long reign of Elizabeth, the Services of the Church underwent no further alteration of importance, although the Puritan party were loud in their remonstrances against the 'rags of popery,' which, as they thought, were still retained in the Prayer Book, and in the vestments of the Ministers.

Upon the accession of James I., the Puritans James I. renewed their agitation, being encouraged by the hope that the new King would look favourably upon opinions which, in his native country, were generally received. They presented to him an address; called, from the number of its signatures, the millenary petition, in which they set forth their grievances. With regard to the Church-service, they desired 'that the cross in baptism, interrogations ministered to infants, confirmations, as superfluous, may be taken away; baptism not to be ministered by women, and so explained: the cap and surplice not urged: that examination may go before the communion: that it be ministered with a sermon: that divers terms, of "priests" and "absolution," and some other used, with the ring in marriage, and other such like in the book, may be corrected: the longsomeness of service abridged: church-song and music moderated to better edification: that the Lord's day be not profaned: the rest

upon holidays not so strictly urged : that there may be an uniformity of doctrine prescribed ; no popish opinion to be any more taught or defended : no Ministers charged to teach their people to bow at the Name of Jesus : that the canonical Scriptures only be read in the church¹. But the King had already in Scotland conceived a strong dislike of the Puritans. 'He had remarked in their Scottish brethren,' says Hume², 'a violent turn towards republicanism, and a zealous attachment to civil liberty ; principles nearly allied to that religious enthusiasm with which they were actuated. He had found, that being mostly persons of low birth and mean education, the same lofty pretensions which attended them in their familiar addresses to their Maker, of whom they believed themselves the peculiar favourites, induced them to use the utmost freedoms with their earthly sovereign. In both capacities, of monarch and of theologian, he had experienced the little complaisance which they were disposed to shew him : whilst they controlled his commands, disputed his tenets, and to his face, before the whole people, censured his conduct and behaviour.' His dislike of the Puritans was increased on his coming to England, by their clamours and vulgar importunities. However, he so far consented to their wishes as to grant a conference for discussion of the several points at issue. To this concession he was moved, perhaps, more by the desire to shew his learning and skill in polemics, than by any consideration for the welfare of the Church. Accordingly, the Conference of Hampton Court was held on the 14th of January, 1604, and following days. On the part of the Church, Arch-

Confer-
ence of
Hampton
Court.

¹ Cardwell, *Hist. of Conferences*, p. 130.

² *Hist. England*, chap. xlv.

bishop Whitgift was summoned to attend with seventeen or eighteen others, among whom were Bancroft, Bishop of London; Matthew, Bishop of Durham; Bilson, Bishop of Winchester; Andrews, Overall, and Barlow, Deans of Cathedrals. On the part of the Puritans, the King selected only four divines—Dr Rainolds and Dr Sparks of Oxford, and Mr Knewstubbs and Mr Chatterton of Cambridge. Many of the lords of the Council were present. The King presided as moderator.

The Conference was conducted with much learning and moderation on the part of the clergy; and their arguments appear to have given satisfaction to the Puritan divines who were present, though not to the Puritan body out of doors. The result of the Conference, as regards the Prayer Book, was very insignificant. Three or four rubrics were slightly altered; the prayer for the Royal Family, the occasional thanksgivings for rain, &c., and the doctrine of the Sacraments at the end of the Catechism, were added; and a few changes were made in the lessons taken out of the Apocrypha. These alterations were made on the sole authority of the King. The most important consequence in other respects was the order given for a new translation of the Bible, or rather for a revision of the Bishops' Bible, at that time commonly used in churches. In pursuance of that order, fifty-four divines were nominated to co-operate in the work of revision; and to their labours we are indebted for our excellent Authorised Version, which was published in 1611. Dr Rainolds, the chief speaker on the Puritan side in this Conference¹, was pre-

¹ See an interesting account of this conference by Dr Barlow, one of the interlocutors, ap. Cardwell, *Hist. Conferences*, p. 167.

sident of Corpus Christi College, Oxford, a man of much learning and moderation. He subsequently conformed to the Church, and was one of the divines appointed to assist in the revision of the English Bible.

The Scottish people, with the desire, as it is said, of recommending themselves to the protection of Queen Elizabeth against the French¹, adopted the English Prayer Book at the beginning of her reign, and continued to use it till 1564; when Knox succeeded, though not without difficulty, in setting it aside for his own Liturgy². James I. proposed to restore it, and in 1617 ordered it to be used in the Royal Chapel at Holyrood. But as the Scottish bishops wished to have a distinct book in token of the independence of their Church, Commissioners were appointed, by whom a Liturgy was drawn up for Scotland. This was submitted to the King, and returned by him to the bishops with his approval. No further progress, however, was made in the matter till Charles I. had been crowned at Edinburgh in 1633; when after an attempt as unsuccessful as his father's to introduce the English Prayer Book, he consented to the preparation of an independent Liturgy. A Service-book was accordingly drawn up in Scotland, and submitted to Archbishop Laud, who like the King, would have preferred that the English Liturgy should have been taken without any variation. Laud, with Wrenn, Bishop of Norwich, revised the work, and was generally believed, though apparently without good reason, to have been the

Laud's
Scotch
Liturgy.

¹ So Collier, *History*, vi. 293. See, however, Froude, *History*, vii. 109.

² Collier, vi. 590.

author of several alterations of a Romanising tendency. The book was received in Scotland with great prejudice and clamour by the people, and, being the work exclusively of the bishops, was coldly looked upon by the clergy, who had not been consulted about it in their General Assembly. It was authorised by a royal proclamation in Dec. 1636; but the first use of it in Edinburgh, in July, 1637, was the signal for formidable riots, and though some refractory ministers were threatened with 'horning,' i. e. outlawry for treason, it was found impossible to enforce it¹. This disastrous adventure of the Scottish bishops, the King, and Laud, led ultimately to the abolition of the Scottish episcopate, the formation of the solemn league and covenant, and the invasion of England by the Scottish army. Though the Scottish Prayer Book did not fulfil the object of its compilers, it was by no means barren of fruit. It exercised considerable influence on the revision of 1662. Many of its distinguishing features were at that time adopted with or without modification; while others, equally to be noticed by the careful liturgical student of the present day, were passed over and tacitly negatived. A few of its more interesting peculiarities may be noticed here. The Communion Service was assimilated to that of the Prayer Book of 1549, in the arrangement of the several parts, in the invocation of the Holy Spirit, in the oblation (implied, but not expressed, as in the modern Scotch Liturgy) of the consecrated elements, and in the form used on delivery to the communicants. It also contained a commemoration of the faithful departed in the prayer for the Church militant; and directions, subsequently

¹ Collier, *History*, vi. 590; viii. 61, 112, 140.

inserted in the book of 1662, for the 'manual rites' to be observed in consecration. The 'prayer of consecration' then first received its title, in compliance with the desire of Laud, 'that every prayer or act in the Communion should be named in the rubric:' and the following directions, from which our present rubric was framed in 1662, preceded the prayer: 'Then the Presbyter, standing up, shall say the prayer of consecration as followeth, but then during the time of consecration he shall stand at such a part of the holy table, where he may with the more ease and decency use both his hands.' This was explained and justified by Laud on the ground that 'the North end of the table is in most places too narrow and wants room to lay the Service-book open before him who officiates, and to place the bread and wine within his reach.'

The first prayer in the Baptismal office contained sentences borrowed from the Service appointed in 1549 for the benediction of the water: 'Sanctify this fountain of baptism, thou that art the sanctifier of all things.' Though this clause was not adopted in 1662, a similar one was then inserted in the prayer immediately preceding the act of baptizing: 'Sanctify this water to the mystical washing away of sin.'

In the Athanasian Creed two changes were made: 'He therefore that would be saved, *let him thus think*'—a more correct rendering than ours of *ita sentiat*—and, 'He who is God and Man is one Christ.'

A collect was composed for Easter Even, upon which our present collect was framed in 1662.

Upon the whole, the alterations introduced into the Scottish Liturgy were decidedly in the direction of 'the old ways,' but an important concession

was made to the national prejudice in the substitution of the word *presbyter* for priest, throughout the book.

The unhappy reign of Charles I. witnessed a still greater liturgical calamity than the failure of the Scottish Ritual, in the suppression of the English Prayer Book, and the promulgation of the Directory as a substitute for it, by the Assembly of divines convened by the Long Parliament in 1643. In that Assembly the Presbyterians had a great preponderance; and in accordance with their own practice, they prescribed extempore prayers, the directions for which were published under the title of the 'Directory for the public worship of God.' This book was established by an ordinance of both houses of Parliament in 1645, and the use of it was enforced by penalties; while the use of the Prayer Book in any public place of worship or *in any private place or family* within the kingdom was forbidden under penalty of five pounds for the first offence, ten pounds for the second, and by a year's imprisonment 'without bail or mainprize' for the third; and many cases are recorded of such fines being actually levied on the clergy.

During the Protectorate, though the public use of the Prayer Book was prohibited, we cannot doubt that many divines had recourse to it in the same way in which it was used by the learned George Bull, of whom it is related by his biographer Nelson, that while minister of St George's, Bristol, he formed all the devotions he offered in public out of the Book of Common Prayer. 'And his manner of performing the public service was with so much seriousness and devotion, with so much fervour and ardency of affection, and with so powerful an empha-

sis in every part, that they who were most prejudiced against the Liturgy did not scruple to commend Mr Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element and a carnal performance.' 'A particular instance of this happened to him while he was Minister of St George's. He was sent for to baptize the child of a dissenter in his parish ; upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart, and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance ; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the Offices of the Church, that they did not thereby discover that it was the Common Prayer. After he had concluded, the father of the child returned him a great many thanks, intimating at the same time, with how much greater edification they prayed who entirely depended on the Spirit of God for his assistance in their extempore effusions, than those did who tied themselves up to premeditated forms ; and that if he had not made the sign of the cross, the badge of popery as he called it, nobody could have found the least exception against his excellent prayers. Upon which Mr Bull, hoping to recover him from his ill-grounded prejudice, showed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion : which, with further argument that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never

more absented themselves from Mr Bull's communion¹.

Upon the death of Oliver Cromwell, a sudden Charles II. reaction of the national feelings took place in favour of the ancient institutions both in Church and State. They who had been the most violent asserters of republican opinions, now gave their consent to the restoration of the monarchy; and the principal persons in the presbyterian body professed themselves willing to accept episcopacy, and to acquiesce in the restitution of set forms of prayer. King Charles II., soon after his return to England, granted several interviews to the leaders of the Non-conformists, and on his own authority issued a declaration, making several concessions in their favour, which were to continue in force till a synod could be held, and church-matters placed on a more permanent basis. On the 25th of March, 1661, he The Savoy Conference. appointed a commission of twenty-four divines, equally selected from both parties, with nine coadjutors on each side, and summoned them to meet at the palace of the Savoy in the Strand, for the purpose of revising the Liturgy. Among the episcopalian divines were Sheldon, Bishop of London; Cosin, Bishop of Durham; Henchman, Bishop of Salisbury; Sanderson, Bishop of Lincoln; Pearson, afterwards Bishop of Chester; Sparrow, and Thorn-dike. The chief managers of the conference on the side of the Presbyterians were Richard Baxter, Reynolds, Bishop of Norwich; Lightfoot, Calamy, Bates, and Newcomen².

The presbyterian divines presented two papers, the one embodying their objections to the Prayer

¹ Nelson's *Life of Bull*, p. 34.

² See Cardwell, *Conferences*, p. 257.

Book, the other, drawn up by Baxter, containing an entirely new liturgy, which they prayed might be adopted, as an alternative to be used by those Ministers who disapproved of the Prayer Book. He had been commissioned to prepare only some additional forms of prayer, to be inserted into the ancient Service; instead of which he composed a new liturgy, altogether unlike any existing Service-book. 'It is a strong proof,' says Dr Cardwell, 'of the influence which his talents, his industry, and his piety had obtained for him among his colleagues, that they submitted this new liturgy, as well as their series of exceptions, for the consideration of the assembled divines.'

The Bishops replied to the paper of objections in a judicial, rather than an argumentative tone; and with their reply the conference, if such it may be called, was practically terminated. There was indeed, subsequently, a meeting of divines on either side for the purpose of discussing the written papers, but their debate was conducted with so much confusion and ill temper, that it led to no amicable result; and at last the following account of the conference was, by common consent, returned to the King: 'that the Church's welfare, that unity and peace and his Majesty's satisfaction, were ends upon which they were all agreed; but as to the means, they could not come to any harmony.'

In the paper of exceptions to the Liturgy, the Presbyterians, after some general censure, objected specifically—

(1) to the responses made by the parish-clerk and people, and to the alternate reading of the psalms and hymns, as causing a confused murmur in the congregation.

(2) To the mode in which the litany is framed;

the petitions being uttered by the people, instead of the minister, by whom, as the mouth of the people, it should be offered to God, not in short, broken supplications, but in one solemn prayer.

(3) To the countenance given to the keeping of Lent as a fast.

(4) To the observation of Saints' days, and their vigils.

(5) To the exclusion of extempore prayer, and to the absence of any permission to ministers to say a *part* of each service at their discretion.

(6) To the defects in the version of the Scriptures used throughout the Liturgy. This was the translation of Tyndal and Coverdale, as revised by Cranmer, and published in 1539, in large folio, whence it was known as 'the great Bible.'

(7) To the lessons taken out of the Apocrypha.

(8) To the Minister's rehearsing at the Communion-table any part of the Service not properly belonging to the Lord's Supper.

(9) To the use of the words *Priest* and *Sunday*, instead of *Minister* and *Lord's day*.

(10) To the want of a better metrical version of the Psalms for singing.

(11) To the obsolete words remaining in the Liturgy.

(12) To the portions of the Old Testament, and Acts of the Apostles, read as *epistles*.

(13) To the phrases throughout the Prayer Book, which presume all persons within the communion of the Church to be regenerated, converted, and in a state of grace.

(14) To the Collects, as being too long in their prefaces, and too short in their petitions.

(15) To the Confession, as not expressing original sin, nor enumerating actual sins, but keeping

to generalities, in which latter respect they object also to the whole body of the Common Prayer.

(16) To the imposition of divers ceremonies condemned at the Reformation, such as the surplice, the sign of the cross in baptism, and kneeling at the Lord's Supper.

The paper also contained many exceptions to particular words and phrases throughout the Prayer Book.

The Bishops, in their mode of dealing with these exceptions, were doubtless influenced very much by the consideration, that no concessions in matters of detail were likely to conciliate the Presbyterians, who were opposed on principle to the enforcement of any common liturgy, as superseding the 'gift' of the individual Minister. The result was that the greater part of the objections were disallowed, and only a few insignificant points were conceded.

The Revision of the Prayer Book in 1662.

Soon after the close of the Savoy conference, the Convocations of Canterbury and York were empowered by royal licence to make a revision of the Prayer Book, and the work was carried forward by a Committee of bishops with great zeal and unanimity. Among those who were most active in forwarding this work may be mentioned Bishop Cosin and Mr Sancroft, at that time his chaplain, Bishops Henchman, Wren, Reynolds, and Sander-son. Many of the changes now made were due to Cosin, who had several years before considered what amendments were desirable, and who now submitted to the Committee his suggestions written in the margin of a Prayer Book, which is still preserved in the Cosin library at Durham¹. The book, as amended, was sanctioned by both houses of

¹ See Blunt's *Annotated Prayer Book*, p. xli.

both the Convocations at the close of 1661; in the early part of the following year it passed through parliament, and received the royal assent. Certain printed copies of the revised book were compared with the original MS., by Commissioners appointed for the purpose, and having been corrected and certified by them were sealed with the great Seal; one such copy to be preserved in each cathedral library, and one to be delivered to each of the Courts of Westminster. So much care was taken to preserve an exact record of this revision. The original MS., after having been mislaid for about thirty years and supposed to be lost, was found in 1867, having been deposited in the chief clerk's office in the House of Lords¹.

In this revision a few concessions were incorporated, which the Bishops had promised in the Savoy conference. Thus the Sentences, Epistles, and Gospels, and other extracts from the Bible, except the Psalter, the ten Commandments, and other portions of the Communion-service, were taken from the Authorized Version of 1611. The General Confession in the Communion was appointed to be said by Minister and people, and not, as formerly, by the Minister alone. A rubric was added to make more explicit the mode of consecrating the elements. In the Catechism, a slight alteration was made by changing the words 'Yes, they do perform them by their sureties, who promise and vow them both in their names,' to the present form, 'Because they promise them both by their sureties.' In the marriage-service the words 'till death us depart' were altered thus, 'till death us do part.' But other changes, agreed to by the

¹ See Dean Stanley's *Memorials of Westminster Abbey*, p. 430 (2nd ed.).

Bishops in conference, were not adopted in the revision; e.g. the alteration of the words in the Marriage Service, 'with my body I thee worship,' to 'with my body I thee honour,' and the omission of the words 'sure and certain' in the Burial Service.

In general the alterations were calculated rather to offend than to conciliate the Nonconformists. For instance, the absolution was ordered to be pronounced 'by the *priest* alone,' instead of 'by the minister.' This change, however, was not new: it had already been made, but without authority, in several editions of the Prayer Book published in the reign of Charles I. The same may be said with regard to the substitution of 'Priest' for 'Minister' in the suffrages between the Lord's prayer and the collect for the day. The book of Bel and the Dragon, which had been omitted from the calendar of lessons in 1604, was now restored. In the litany the last deprecation was now made to include *rebellion* and *schism*, sins from which the nation had lately suffered so severely, as well as sedition, privy conspiracy, &c. In a subsequent petition, the words 'bishops, priests, and deacons,' were used instead of 'bishops, pastors and ministers of the Church.' In several of the Collects, as in one for Good Friday, and in those for the fifth and sixteenth Sundays after Trinity, and for St Simon and St Jude's day, the word *Church* was substituted for *congregation*. The last clause respecting the Saints departed was added to the prayer for the Church militant. The declaration respecting the undoubted salvation of baptized infants dying before the commission of actual sin, which had previously been included in the preface to the Confirmation Service, was now introduced as a rubric after the Office of

infant Baptism, to the great discontent of the Nonconformists.

Of the remaining changes the following are the most important. A new Preface and Calendar of proper lessons were prefixed. The prayers for the Queen, the Royal Family, and the Clergy, previously included in the litany, were transposed to the end of Mattins and Evensong, which were made to conclude with the prayer of St Chrysostom and the benediction. The rubric after the third Collect, 'In quires and places,' &c., was introduced; shewing that in many places it was then customary to conclude the Service with singing¹. To the Evening Service, which had hitherto begun with the Lord's Prayer, was added the introductory part, which had been prefixed to the Morning Prayer in 1552. The Collects for the Ember Weeks, the prayers for the High Court of Parliament and for all sorts and conditions of men, the General Thanksgiving, and that for the Restoration of Peace, were added. Several alterations were made in the Collects, Epistles, and Gospels. The rubric with regard to kneeling at the Lord's Supper, which had been inserted in 1552, and removed by Queen Elizabeth, was restored with some alteration. Several changes were made in the occasional Offices. The Office for the Baptism of such as are of Riper Years, and the Forms of Prayer to be used at Sea, were added. The Preface and some of the new prayers appear to have been written by Bishop Sanderson; the General Thanksgiving by Bishop Reynolds.

So dissatisfied were the Nonconformists with the result of the revision, that a proposal was made on their behalf in the House of Lords for the continuance of the existing Liturgy, and the abandonment of all the corrections made in Convocation.

¹ See above, p. 37.

It is well observed by Dr Cardwell¹, that 'the revision of Charles II., memorable as a passage of history, is no less instructive as an example. Beginning in a sense of thankfulness that the times of trouble were at an end, in a generous spirit of forgiveness for past sufferings, and in a prevailing disposition to renounce private interests and to include all reasonable worshippers within one common ritual, it terminated in a stricter interpretation of religious faith, in more rigorous requirements of ecclesiastical discipline, and in an increased amount of civil disabilities.'

William
II.

From the year 1662 the Prayer Book has remained to our own times without alteration. As the revolution of 1688 was warmly supported by the dissenters, William III. was not wanting in endeavours to requite their past services, and to secure their good-will for the future. Measures of comprehension and toleration were proposed by him in their behalf, but were counteracted by the circumstances of the times. In the autumn of 1689 a Royal Commission was appointed to deliberate generally on ecclesiastical matters, and especially to prepare alterations of the Liturgy and the Canons, with a view to the comprehension of Nonconformists. This Commission, consisting of ten bishops and twenty other divines, included Stillingfleet, Beveridge, Burnet, Patrick, Tillotson, Hall, and Tenison. They proceeded some way in their work; but the result of their labours was not laid before Convocation, nor suffered to transpire to the public². The

¹ *Conferences*, p. 464.

² The changes in the Prayer Book contemplated by the Commissioners of 1689 are enumerated by Lathbury, *Hist. Convocation*, p. 267. They may now also be seen *in extenso* in the Report which the Commissioners prepared for Convocation, a document long supposed to be lost, but recently

downfall of episcopacy in Scotland produced a not unreasonable alarm in the English Church, and made the clergy more than ever suspicious of the Nonconformist body. On the other hand, the Nonjurors, however unpopular their opinions might be, had acquired universal respect by the sacrifices they had made in the maintenance of those opinions ; and it was feared, that if any change were made in the Liturgy, they might carry the people along with them in rejecting that change as a schismatical innovation. From these causes the Convocation was indisposed to consider the revision of the Prayer Book ; in order, therefore, to avoid a collision with that body, William suspended its deliberations by proroguing it.

A few examples are subjoined of the way in which it was proposed by the revisers of 1689 to meet the scruples of the Nonconformists :—The word *minister* was substituted for *priest*, and *Lord's day* for *Sunday*. The Apocryphal lessons for Saints' days gave place to lessons from Proverbs and Ecclesiastes. If the minister objected to the use of the surplice, the bishop was to dispense with his not using it, or to appoint a curate to officiate in a surplice: a similar order was made with regard to the sign of the cross in baptism. It was explained that the damnatory clauses of the Athanasian Creed 'were to be understood as relating only to those who obstinately deny the substance of the Christian faith.' In the Communion Service, the most considerable change was in the prayer of humble access, which was altered thus, 'that our

found in the library of Lambeth Palace, and printed by order of the House of Commons, June, 1854. This document is now out of print: but the contents of it are well shown in the *Revised Liturgy of 1689*, published by Bagster, 1855. See also Mr Procter *On the Prayer Book*, p. 144.

souls and bodies may be washed and cleansed by the sacrifice of His most precious body and blood.' Parents were allowed to be sponsors for their children. The minor holidays of the Calendar, and the vigils &c., were struck out.

Ritual
Commission.

As the Ritual Commission of 1867 has left its mark upon the Service of the Church, it will be proper in this place to give some account of its origin, and briefly to trace the course of its proceedings. A feeling of disquiet had long been spreading among the people, occasioned by the revival of obsolete ornaments and practices, which were introduced by certain of the clergy into their churches, with the view of symbolizing doctrine, or of adding to the solemnity and dignity of the Ritual. As examples of this return to ancient usages, it is enough to mention the cope or vestment worn by the celebrant at Holy Communion, his Eastward position in consecrating the elements, the symbolical use of lighted candles on the holy table, incense, and other "ornaments" or accessories. These changes were regarded as innovations at variance with the spirit of the Reformation; in some parishes they led to serious contentions; their legality was called in question; and by many persons the opinion was loudly expressed that the questions under dispute required to be dealt with by Parliament, so that a general uniformity of practice might be secured in all matters of primary importance. This being the state of the public mind, and the appeal to the Ecclesiastical courts for judicial decisions being costly, tedious, and uncertain in its results, a Royal Commission was appointed in June 1867, to inquire and report on the whole subject, with the view of explaining or amending by legislation, if necessary,

the rubrics, orders, and directions for regulating the course and conduct of public worship. The Commission was also instructed to inquire and report whether any alterations might with advantage be made in the selection of Lessons to be read at the time of Divine Service.

The Commission consisted of the following members:

Dr Langley, Archbishop of Canterbury; Dr Beresford, Archbishop of Armagh; The Earl Stanhope; The Earl of Harrowby; The Earl Beauchamp; Dr Tait, Bishop of London (Archbishop of Canterbury, 1868); Dr Thirlwall, Bishop of St David's; Dr Wilberforce, Bishop of Oxford (Bishop of Winchester, 1869); Dr Ellicott, Bishop of Gloucester and Bristol; The Lord Portman; The Lord Ebury; The Right Honourable Spencer H. Walpole, M.P.; The Right Honourable Sir Joseph Napier, Bart.; The Right Honourable E. Cardwell, M.P. (Viscount Cardwell, 1874); Vice-Chancellor Sir W. Page Wood (Lord Hatherley, 1868); Sir R. Phillimore, D.C.L., the Queen's Advocate; Sir Travers Twiss, D.C.L.; J. D. Coleridge, Esq. Q.C. (Lord Coleridge, 1873); J. Abel Smith, Esq. M.P.; A. J. B. Hope, Esq. M.P.; J. G. Hubbard, Esq. M.P.; Dr Stanley, Dean of Westminster; Dr Goodwin, Dean of Ely (Bishop of Carlisle, 1869); Dr Jeremie, Dean of Lincoln, Regius Professor of Divinity at Cambridge; Dr Payne Smith, Regius Professor of Divinity at Oxford (Dean of Canterbury, 1871); Rev. H. Venn, Prebendary of St Paul's; Rev. W. G. Humphry, Vicar of St Martin in the Fields; Rev. R. Gregory, Vicar of St Mary the Less, Lambeth (Canon of St Paul's, 1868); Rev. T. W. Perry, Curate of St Michael's, Brighton (Vicar of Ardleigh, Essex, 1872).

To these names were afterwards added those of The Earl of Carnarvon; Dr Jackson, Bishop of London; Dr Jacobson, Bishop of Chester; Charles Buxton, Esq. M.P.

The Commissioners held one hundred and eight meetings, extending over a period of three years, examined a number of witnesses, whose evidence was put in print, and made four Reports to Her Majesty.

First and
Second
Reports.

The first and second Reports, dated 19th August 1867, and 30th April 1868, related to the Ornaments of the Church, and the Vestments of the Ministers, and contained suggestions for the regulation of all such matters by Act of Parliament. No action however has as yet been taken by Parliament upon these suggestions; partly no doubt from the unwillingness to narrow the wide boundaries of the Established Church by penal enactments, and partly because decisions have in the meanwhile been obtained in the Ecclesiastical Courts, which together with the influence of public opinion, might, it was thought, be relied upon to restrain the obnoxious usages.

New
Lectionary.

The third Report, bearing date 12th Jan. 1870, containing a revised Table of Lessons, resulted from the deliberations of a Committee of ten Members of the Commission, the Bishops of Oxford (Chairman), St David's, Gloucester and Bristol, and Chester, the Deans of Westminster, Ely, and Lincoln, Dr Payne Smith, the Earl Beauchamp, and Rev. W. G. Humphry. This "Lectionary Committee" held forty meetings, consulted many of the Bishops and other dignitaries of the Church, and had the satisfaction of drawing up a new Table of Lessons, which was approved by the Commission, accepted by the Convocations of Can-

III.] SHORTENED FORM OF DAILY SERVICE. 61

terbury and York, and authorised by Act of Parliament in 1871. The use of the old Lectionary was, however, permitted for seven years, reckoning from 1st January 1872.

The fourth report of the Commission, dated 31st August, 1870, contained the recommendations of the Commissioners made upon examination of the rubrics, orders, and directions of the Prayer-Book. This also was referred by the Crown to Convocation; and one result springing out of it, though not actually suggested by it (such a suggestion being beyond the province of the Commission) has been the shortened form of daily Service, framed by Convocation, and sanctioned by the "Act of Uniformity Amendment Act," passed in 1872.

The preamble of this Act recites that the Report of the Ritual Commission had been referred to the Convocations of Canterbury and York, and the said Convocations had made Reports thereon to her Majesty: in consequence of which a shortened Order for Morning and Evening Prayer is by this Act permitted to be used, except on Sunday, Christmas-Day, Ash-Wednesday, Good Friday, and Ascension Day. It is further enacted, that on any special occasion, approved by the Ordinary, there may be used a special Form of Prayer, approved by the Ordinary; so that there be not introduced into such Service any thing, except anthems or hymns, which does not form part of the Holy Scriptures or the Book of Common Prayer. Provision is also made for the use of an Additional Service on Sundays and holy days; if approved by the Ordinary; and any doubt is removed that may previously have existed, as to its being lawful to use separately the Order for Morning Prayer, the Litany, and the Communion.

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Service, and also as to its being lawful to preach a Sermon without a previous Service.

Thus without any alteration of the Prayer Book considerable elasticity has been given to the Liturgy of the Church, and the clergy have been enabled to adapt it in a great measure to the varying needs and circumstances of their congregations.

The shortened Form of Prayer, as set forth in the Schedule of the Act, permits the omission of the following portions of the ordinary daily Service;

The Exhortation.

The *Venite*.

Any one or more of the psalms for the day, provided that one psalm, at least, be retained; one of the 176 portions of Psalm CXIX to be reckoned for this purpose as a psalm.

One Lesson and Canticle.

The lesser Litany and Lord's Prayer after the Creed.

The three prayers following the third Collect.

Subscriptions to the Prayer Book required of the Clergy.

Among the tests which are required of the clergy, in proof of their fitness for their sacred office, is included a Declaration that they approve of the Book of Common Prayer. Such a Declaration they made, until the year 1865, in two forms, prescribed by two different Authorities:—

(I.) By the Canons passed in the Convocation of the Clergy in 1603, it is appointed that every person upon Ordination to Deacon's or Priest's Orders, or on Institution to any Benefice, or on being licensed to any Cure of Souls, shall subscribe the three articles of the 36th Canon, the second of which declares that 'The Book of Common Prayer and of Ordering of Bishops, Priests and

III.] SUBSCRIPTION TO THE PRAYER BOOK. 63

Deacons containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the form in the said Book prescribed, in Public Prayer and Administration of the Sacraments, and none other.'

(II.) By the Act of Uniformity of 1662, it was enacted that every person upon being promoted to any Ecclesiastical Benefice or Promotion, shall upon some Lord's day within two months after he comes into possession thereof, openly in Church before the congregation declare his unfeigned assent and consent to the Use of all things contained in the Book of Common Prayer, in these words and in no other; 'I, A. B. do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intitled, *The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England* (now altered to *the United Church of England and Ireland*); *together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*'

It will be observed that the Declaration enacted by Parliament in 1662 is more stringent in its terms than that which was imposed by Convocation in 1603. The difference may have been caused by that tendency to repel rather than to conciliate (no unnatural consequence of the rebound from Puritanism) which prevailed in the Church at the commencement of the reign of Charles II., and of which we have already had occasion to take notice. (See *supra*, p. 54.)

In 1689, an attempt was made to modify the

subscription required by the Act of Uniformity. In the measure known as the 'Act of Comprehension' a clause was inserted, substituting an expression of general approval for the terms of particular assent and consent required by the existing law. The measure was carried through the House of Lords; but meeting afterwards with opposition from various quarters, it was abandoned in the House of Commons¹.

At length, in 1864, a Royal Commission was appointed to consider and revise the various forms of subscription and declaration required to be made by the clergy; the happy result of which has been that in the following year the Declarations mentioned above were repealed by Act of Parliament, and the following was substituted for them;

'I, A. B. do solemnly make the following Declaration: I assent to the thirty-nine Articles of Religion, and to the Book of Common Prayer and of the Ordering of Bishops, Priests and Deacons. I believe the Doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the Form in the said Book prescribed, and no other, except so far as shall be ordered by lawful Authority.'

Prayer
Book in
America.

Soon after the separation of the United States from Great Britain, the Episcopal Church of America proceeded in their General Convocation to revise the Book of Common Prayer. In 1789 an edition was promulgated, which has from that time (with some slight alterations) continued to be used in America. The following are the most important points in which it differs from the English Book.

¹ See Macaulay's *Hist. England*, III. 91—100.

Selections from the psalms are prefixed to the 'alter, with permission to use them instead of the ordinary psalms for the day. A different arrangement is made of the Old Testament lessons for undays, and proper lessons for Sundays are appointed from the New Testament. The Athanasian Creed is omitted. In the Communion Service, after the ten Commandments, may be read, at the Minister's discretion, the two great Commandments given by our Lord as the substance of the law; the prayer of consecration is assimilated to that in the first Book of Edward VI., and in the Scotch Liturgy, by the addition of the Oblation, and the Invocation of the Holy Spirit. In the Burial Service, the words 'to take out of this world the soul of our deceased brother' are substituted for 'to take unto himself the soul of our dear brother here departed;' and 'looking for the general resurrection in the last day, and the life of the world to come,' for 'sure and certain hope,' &c. In the last prayer but one, the American Service reads, 'We give thee hearty thanks for the good example of these thy servants who having finished their course in faith, do now rest from their labours;' also omits the petition for the accomplishment of the number of the elect. In the Ordinal, at the ordination of Priests, permission is given to the bishop, instead of the present form 'Receive ye the Holy Ghost... whose sins thou dost forgive,' &c. to use the following as an alternative; 'Take thou authority to execute the office of a Priest in the Church of God, now committed to thee by the imposition of our hands; and be thou a faithful dispenser of the word of God, and of his holy sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost.' Several of the

occasional Services, especially that for Matrimony, are abridged, the Communion Service is omitted, and some archaisms are removed; thus 'Our Father, who art in heaven,' is read instead of 'which art;' and in the Creed, the clause 'he descended into hell' is altered to 'he went into the place of departed spirits,' with a permission to omit it altogether. The first Thursday in November, unless the civil authority should appoint another day, is set apart as a day of Thanksgiving for the fruits of the earth. At Baptism, parents are allowed to be sponsors for their children, if they desire it; and the sign of the cross may be omitted.

Mr Caswall, from whose work on *America and the American Church*¹, this comparison is taken, says, in conclusion, 'The above account will fully justify the following assertion of the American Church contained in the Preface to the Prayer Book; "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." And indeed considering the circumstances in which the Church was placed, the discerning reader, far from objecting to the number of these alterations, will be disposed to wonder, that amid discordant opinions and conflicting wishes, so great an agreement has been successfully maintained.'

¹ P. 239, &c.

CHAPTER IV.

The Preface and Calendar.

THE present Preface was added at the last The Preface. revision in 1662, and is said to have been composed by Dr Sanderson, Bishop of Lincoln. It recounts the circumstances under which the revision was commenced, the principles on which it was conducted, and the principal alterations in which it resulted.

The sections which follow 'Concerning the Service of the Church,' &c., form, with some few alterations and additions, the original preface of the Prayer Book, as it was published in 1549. The first treats of the corruptions which in course of time had crept into the old Service-Books, especially with regard to the reading of Scripture; the second assigns reasons for the abolition of some ceremonies, and the retention of others; the third and fourth appoint the order in which the Psalter and the rest of holy Scripture are to be read.

The 'uncertain stories and legends' for the most part related to the Saints, and were read on Saints' days.

The 'responds' were short anthems introduced in the middle of a Scripture lesson, intended perhaps to give the congregation time for meditating on what had been read, but more likely to divert their minds from it, and to take off from its force.

The 'verses' were the versicles which in the Breviary follow a responsd.

'Commemorations' mean the collects and anthems of a festival continued for some days afterwards¹.

The term 'synodals' is said to mean the recital during Service of the canons of provincial Synods.

The 'pie' was the table in the old Roman Offices, shewing the Services appointed to be read on each day. It is thought to have taken the name *pie*, in Latin *pica*, from the party-coloured letters of which it consisted. By the Greeks it was called *πῖναξ*.

'Invitatories' were verses or psalms, used for the purpose of calling the congregation to acts of praise or prayer. The *Venite exultemus* was used in this way, and still occupies nearly the same place in the daily Service which it had in the Breviary.

The Calendar.

The word 'Calendar' is derived from *calendula*, the first day of the Roman month. *Calendarium* in Latin originally signified an account-book for registering debts, the interest on which fell due on the calends of each month.

The most ancient Christian Calendar, or menology, is said to have been composed at Rome in the middle of the fourth century. It contained the pagan as well as the Christian festivals, which were at that time few in number. The table of lessons appointed to be read each day was called *lectionarium*, and appears to have been in use in the fifth century; but when or by whom it was originally drawn up, we are not informed. In our Prayer Book the table of daily lessons has been

¹ See Clay's *Elizabethan Liturgies*, p. 304.

combined with the table of festivals, and the whole is called by the name of the latter, the *Calendar*.

The first column contains the days of the month in their numerical order. The second contains the letters affixed to each day of the week, which letters become in successive years the Dominical or Sunday letters, according to the rule explained in the table for finding Easter-day. The third column, now only printed in the larger editions of the Prayer Book, has the Calends, Nones, and Ides, dividing the month according to the Roman mode of computation. The fourth contains the fasts and festivals of the Church, and the names of some of the Saints who were held in honour, and worshipped, at the time of the Reformation. These names do not appear to have been continued in the Calendar with any intention of doing public honour to them in the Church. They are the names of persons who in their generation were faithful servants of God, and gave testimony by their life or death to the truth of the Gospel. But in the accounts which we have of them, the fabulous element so greatly prevails, that little credit is now given even to those statements which may be true; and the history of the Saints, or hagiology as it is called, though affording much food for private meditation, is rarely employed for any purpose of public and popular instruction. The names which have been retained in the Calendar owe their place there to various reasons, some of which are thus enumerated by Wheatly, writing in the middle of the last century: 'Some of them were retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before, or after them, which are called in the writs *Vigil.*, *Fest.*, or *Crost.*,

as *Vigil. Martin, Fest. Martin, Crast. Martin*, or the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar Saints; as the Welchmen do of St David, the shoemakers of St Crispin, &c. And again, churches being in several places dedicated to some or other of these Saints, it has been the usual custom in such places to have wakes or fairs kept upon those days; so that the people would probably be displeased, if either in this or the former case, their favourite Saint's name had been left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holiday, or about such a time, without mentioning the month; relating one thing to be done at Lammas-tide, and another about Martinmas, &c.: so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened. For this and the foregoing reasons our second Reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI., excepting St George's day, Lammas-day, St Laurence, and St Clement, which two last were in his second book), thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church.' No day was put down in the first book of Edward VI., except such as had an altar Service attached to it; nor was S. then prefixed to the name of any one but *Peter*. *S. George, Lammas, S. Laurence*, and *S. Clement* were added in 1552; and *S.* rather arbitrarily to five of the names which had before existed in the Calendar. *Magdalen* was at the

same time intentionally omitted, the festival having been abolished; and *Barnabas Apostle*, evidently by a typographical error. In 1559, *Barnabas* was restored. In 1561, the evens or fasts were first noticed, and nearly all the minor holidays now occurring were replaced; though *Enurchus, Bishop* did not reappear before 1604, nor *Ven. Bede Pres.* with *S. Alban Martyr*, before 1662. It was also in 1662 that the large majority of the titles and designations which now accompany and explain the names were first printed. The venerable Bede and St Alban doubtless owed their reappearance in the Calendar to the high esteem in which they were held, the one as the earliest historian, the other as the protomartyr of the British Church¹.

The short notices which follow are taken principally from Wheatly, from Butler's *Lives of the Saints*, and from Mr Stephens's edition of the Prayer Book.

January 8. Lucian was sent as a missionary into Gaul with St Denys, and suffered martyrdom at Beauvais. Another Lucian, mentioned by Eusebius (*Hist.* ix. 6), was a learned Presbyter of Antioch, who suffered martyrdom under Maximinus.

January 13. Hilary was born at Poitiers in Gaul, of which place he was afterwards Bishop. He was an eloquent champion of the Catholic faith against the Arians of the Western Church, who procured his banishment into Phrygia; but as he gave no less trouble to the Arians in the East,

¹ It may be worthy of remark, that the letter *S.* used in our Prayer Book as the abbreviation for *Saint*, is according to the Latin mode of representing a word or name by its initial letter, as *M.* for *Marcus*, &c. *St* is rather in conformity with the English mode of taking the first and last letters, as *Mr*, *Wm.*, *Cr.*, &c.

they persuaded the Emperor to send him back, and he died at Poitiers in 368.

The first Law Term is called from him, 'Hilary Term,' because it used to commence on his festival. And it may here be remarked that the Law terms were originally regulated by the canonical constitution of the Church, which, by exempting certain seasons, namely, Christmas, Easter, Pentecost, and the harvest-season, from forensic litigation, divided the year into four periods, or terms, called, from the festivals immediately preceding their commencement, Hilary, Easter, Trinity, and Michaelmas terms.

January 18. Prisca was a Roman lady, who refusing to abjure her religion, and to offer sacrifice, was horribly tortured, and afterwards beheaded, about the year 275.

January 20. Fabian was Bishop of Rome from A.D. 236 to 250, and suffered martyrdom under Decius.

January 21. Agnes is said to have suffered martyrdom at Rome with great resolution, at the age of thirteen, in the persecution of Diocletian, A.D. 303. She was regarded as a special patroness of purity, and her praise is celebrated by Prudentius, St Jerome, St Ambrose, and St Augustine. Her feast was kept with particular honour by the English women, as appears from the council of Worcester, in 1240. Two lambs are blessed by the pope on this day, and set apart, that holy palliums may be made of their wool, to be presented by his holiness to the archbishops.

January 22. Vincent was a deacon of the Church in Spain. He suffered martyrdom in 303, and underwent horrible tortures. Some of his relics were conveyed into France in 855. Others

were carried by some Christians, when persecuted by the Saracens, to the promontory which from these relics was called Cape St Vincent's: they were translated to Lisbon with great solemnity in 1148. Prudentius has a spirited hymn, of which this martyr is the subject.

February was among the ancient Romans the month of purification and atonement. The feast of *Juno februata* on the first day was superseded in Christian times by that of *Maria purificata* on the second.

February 3. Blase was Bishop of Sebaste in Armenia, and suffered martyrdom in 316. During the crusades his relics were dispersed over the West, and were reputed to have miraculous virtue, especially in curing sore throats. He is represented in old pictures as holding in his hand a comb of iron, which was, perhaps, an instrument of his torture, but which gave occasion to the wool-combers to take him as their patron. The wool-combers in Yorkshire and in Norfolk have been accustomed to keep their festival on his day.

February 5. Agatha, a Sicilian virgin. Quintianus, the governor of the province, having made many unsuccessful attempts upon her virtue, caused her to be cruelly tortured and put to death, A.D. 251.

February 14. Valentine suffered martyrdom at Rome in 270 A.D. Among the youths of ancient Rome it was the custom to draw the names of girls in honour of Juno februata on the festival of the Lupercalia, which took place on the 15th of this month.

March 1. David, son of a Welch prince, was a great founder of monasteries in South Wales, and a strenuous opponent of the Pelagian heresy,

for the suppression of which he held a synod at Brevy in Cardiganshire, in the year 519. He became Bishop first of Caerleon, and afterwards of Menevia, which from him is now called St David's. He died at a great age (the native historians say 146) in 544.

March 2. Cedde or Chad was the fifth Bishop of the Mercians, and first fixed that see at Lichfield, which was so called from the great number of martyrs slain and buried there under Maximianus; the name signifying the field of carcases. He was so strongly affected with the fear of the Divine judgments, that as often as it thundered he went to the church, and prayed prostrate all the time the storm continued, in remembrance of the dreadful day when Christ will come to judge the world. He died of the plague in 673.

March 7. Perpetua suffered martyrdom, after being tossed by a wild cow, in Mauritania, in the reign of Severus, A.D. 205.

March 12. Gregory the Great was born at Rome, of noble parents, in the year 540. When thirty-four years old he was made chief magistrate of the city; but shortly afterwards yielding to his early tastes and studious habits, he retired to a monastery. He is said to have projected the conversion of the Anglo-Saxons before his advancement to the see of Rome, upon seeing some of that nation exposed in the slave-market. He was sent as a nuncio to Constantinople, and in 590 was made pope by universal consent. In 596 he sent Augustine, the abbot of one of the monasteries which he had founded, with a numerous train of followers to England, and he continued to watch over that mission with peculiar care. He disclaimed the title of universal bishop (*papa uni-*

versalis); but by his vigour, learning, and high character, increased greatly the influence of the Roman see, and paved the way for his successors to claim the title which he renounced. He improved the church-music, and revised the sacramentary or missal; he was a great preacher in an age when preaching was generally neglected by bishops, an elegant and learned writer, a zealous promoter of missions, and altogether one of the most active, able, and upright men that have adorned the Church in any age. He died in 604.

March 18. Edward, son of King Edgar, succeeded to the throne in 975, at the age of twelve, but was murdered three years afterwards. By his submission to the counsels of St Dunstan, he gained great favour with the monks, and was, consequently, regarded as a Martyr.

March 21. Benedict, or Bennet, a native of Norsia, in Italy, born about 480 A.D. His name is as great in monastic, as that of Gregory is in papal history. At the age of fourteen he is said to have fled into the desert, and to have lived as a hermit in a cave for three years. Being afterwards chosen, on account of the fame of his sanctity, to be abbot of a monastery, he commenced a reform of the monastic life, which had become slothful and dissolute. He founded the famous monastery of Monte Cassino; and the *rule* or system, which he established there, was adopted by all the monks of the West. It was principally founded on silence, solitude, prayer, humility, and obedience. He was ignorant of secular learning, but is called by Gregory the Great, 'scienter ne-ciens, et sapienter indoctus.' He died in the year 543: in the seventh century his bones were brought

into France, and deposited in the abbey of Fleury on the Loire. Gregory the Great describes his character in two words, 'habitavit secum,'—he dwelt alone with himself.

April 3. Richard, born at Wiche in Worcestershire, in the thirteenth century, manifested a serious disposition from his earliest years. He studied at Oxford, Paris, and Bologna; was chancellor of the first-named University, and of the diocese of Canterbury, and was promoted to the see of Chichester in 1245. He was very self-denying and charitable. It is related of him that after suffering a heavy loss from fire, he said, 'perhaps God has sent this loss to us as a punishment for our covetousness;' and instead of being more sparing in his charities, he ordered more abundant alms to be given than usual. He died in 1253.

April 4. Ambrose, Bishop of Milan. This famous father of the Church was a native of Gaul, of which country his father was prætorian prefect: he was born about the year 340. The story which was first told of Plato was applied to him, that a swarm of bees flew about his cradle, and settled on his mouth, as a presage of his future eloquence. After his father's death he went to Rome, where he studied the laws, and acquired so much reputation as an advocate, that he was appointed governor of the province of which Milan was the capital. Upon the death of Auxentius, bishop of that city, a great tumult was raised by the Arians, who contended with the Catholics about the election of his successor; to appease the uproar Ambrose went to the Church, and addressed the people with so much discretion and mildness, that though he was only a catechumen, they unanimously pro-

claimed him their bishop. He in vain endeavoured to escape the charge, and after receiving baptism was consecrated in the year 375. From that time he renounced the world, and having given all his wealth to the Church and the poor, applied himself to the study of the Scriptures and the ecclesiastical fathers, and to the active duties of his station. He obtained great influence at the imperial court; and he increased it by his boldness in refusing communion to Theodosius, when that emperor came to Milan after the Massacre committed by his orders at Thessalonica. St Augustine, who had been a teacher of rhetoric at Milan, was converted and baptized by him in 387. He died on the 4th April, 397. In the Roman Church his feast is kept on the 7th December, the day of his consecration. He is regarded as one of the four great doctors of the Latin Church; St Jerome, St Augustine, and St Gregory the Great, being the other three. His most celebrated works are the Treatises on *Virginity*, on the *Incarnation*, on the *Hexameron*, or *Six Days of Creation*; commentaries on various parts of holy Scripture; a book on the Offices, besides many sermons and hymns.

April 19. Alphege, Archbishop of Canterbury, was born of noble parents. He renounced the world when very young, and lived as an hermit near Bath. He was afterwards abbot of the monastery at Bath, then Bishop of Winchester in 984, and archbishop in 1006. In the year 1012 the Danes besieged and took the city of Canterbury; and after imprisoning the archbishop for several months, stoned him and slew him with a battle-axe at Greenwich, the parish church of which place is dedicated to him. His body was buried at St Paul's, but a few years afterwards was translated by *Canute* with great honour to Canterbury.

April 23. St George was one of the most eminent Martyrs and Saints in the Greek Church, and he is still honoured as a patron Saint by many eastern nations, particularly by the Georgians. The Byzantine historians relate several battles gained, and other miracles wrought by his intercession. It appears that he was a native of Cappadocia, a soldier by profession; that, he rose to a high command under Diocletian; and that in consequence of the remonstrances which he made against the bloody edicts of that emperor, he was tortured and beheaded. He was regarded as the patron Saint of England, on account of his appearing and giving the victory first to Robert, Duke of Normandy, and afterwards to Richard I., when they were engaged in the East in the wars against the Saracens. Having been a soldier, he was considered the patron of military men, and several orders of knighthood were instituted in his honour in different countries—*e.g.* that of 'the Garter,' established by Edward III. soon after the battle of Crecy. The encounter of St George with the dragon, in which he is usually represented, is symbolical of the triumph of the Christian hero over the power of evil, called in the Apocalypse, the dragon. Another legend, however, asserts that St George delivered St Margaret from a dragon. Hence it has been supposed that the story of Perseus and Andromeda was applied to the Christian¹ Saint.

May 3. Invention of the cross—*i.e.* the finding of the cross by Helena. This affair is thus related by the ancient Church historians. St Helena, the mother of Constantine, being admonished in a dream, undertook a journey to Palestine in the

¹ Hampson, *Medii Ævi Calendar.* i. 218. Gibbon, *Miscel. Works*, v. 490.

year 326, being at that time nearly eighty years of age; and on her arrival at Jerusalem, proceeded to search for the cross of Christ. She ordered the temple of Venus to be pulled down, which the heathen in their scorn had erected on mount Calvary, and the rubbish to be removed, which the Jews out of spite had cast upon the place. At last three crosses were discovered, with the nails which had pierced the Saviour's body, and the title which had been affixed to his cross, now separated from it. As it was uncertain which of the three was the cross of Christ, it was suggested by the Bishop Macarius that the three should be carried to a sick person, in the hope that a miracle would be wrought to discover which was the cross they sought for. Two were applied to the patient without effect, but she was immediately restored upon touching the third. Helena sent portions of it to her son at Constantinople, and to Rome. To this 'invention of the cross,' which seems to be itself the invention of a later age, are attributed all the fragments of the true cross, the true nails, the true thorns, &c., which are to be found in so many different shrines throughout Europe. In order to account for the incredible quantity of fragments dispersed abroad, it was asserted by Paulinus, that however many chips were taken from it, the sacred wood suffered no diminution.

May 6. This day was kept in memory of the miraculous preservation of St John the Evangelist, when, by order of the Emperor Domitian, he was thrown into a caldron of boiling oil, before the Latin Gate at Rome. Domitian, it is said, attributed the miracle to magic, and banished the Apostle to Patmos.

May 19. Dunstan was a native of Glastonbury, born in the year 924. He was well acquainted with various arts, such as painting, graving, music, refining, and forging metals; qualifications which, being rarely combined in that age, procured for him at first the reputation of a conjuror, and afterwards a Saint. He was for some time at the court of King Athelstan: afterwards he became Abbot of Glastonbury, and successively Bishop of Worcester and Archbishop of Canterbury, and legate of the holy see. He was a bold and vigorous prelate. He restored discipline in the monasteries, he reformed the clergy, he reproved King Edgar for his vices, and compelled him to do penance. He died in the year 988.

May 26. Augustin¹, first Archbishop of Canterbury, has been already mentioned, as the chief of the missionaries sent by Gregory the Great to evangelize the Anglo-Saxons. Their project was favoured by the circumstance that Bertha, the queen of the King Ethelbert, was a Christian. On this account the king was the more disposed to give them audience. In a short time he was converted, and his example was soon followed by the rest of the nation. In the year 600, Augustin was appointed Archbishop of Canterbury by Gregory, from whom he received frequent instructions as to the conduct of the mission. His archiepiscopal authority was recognized by the Church in England which he had established; but the Welch bishops refused submission to him, and maintained the independence of the ancient British Church, which had been preserved in their mountain fastnesses, when extirpated by the Saxon invaders in the rest of Britain. Augustin died in 604.

¹ Augustine in the calendars prior to 1662.

May 27. The venerable father of the English Church, Bede, or Bedan, was born at Jarrow in Durham, A.D. 673. He embraced the monastic life, and pursued his studies in the monasteries of the north, where he acquired a proficiency in the Greek language, an unusual accomplishment in that age. He was all his life an indefatigable student, and composed works on all the sciences and in every branch of literature. His works are remarkable for their perspicuity, honesty, and simplicity, and confirm the account which is given of his personal character, that he was pious, sincere, and simple-minded. He died in 735. He was buried at Yarrow; but his relics were stolen thence by a presbyter, and deposited in the cathedral church of Durham. The epithet 'Venerable' appears to have been bestowed upon him early in the ninth century'. His most valuable work is his history of the Anglo-Saxon Church.

June 1. Nicomede is said to have been a disciple of St Peter. He was discovered to be a Christian by his giving burial to Felicula a martyr. He was beaten to death with leaden plummets in the reign of Domitian, about 90 A.D.

June 5. Boniface, 'the Apostle of Germany,' was born at Crediton in Devonshire about the year 680, and at his baptism was named Winfrid. In his youth he obtained great reputation by his learning and zeal; at the age of thirty-nine he went to Rome, and obtained from Gregory II. his blessing and authority to preach the Gospel to the infidels. He laboured with success in his mission, and also obtained great influence in the Church. He was made Bishop of Mentz in 746. While engaged in preaching to the people in Friesland, he was at-

¹ Bedæ *Hist. Eccl.* ed. Stevenson, p. xx.

tacked by the pagans and murdered, at the age of seventy-five. His companions, fifty-two in number, suffered the same fate.

June 17. St Alban, the protomartyr of Britain, was a native of the town which now bears his name, but which in his time (the third century) was called Verulam. He is said to have been converted to Christianity by a priest named Amphibalus, whom he entertained during a persecution. Strict search being made for the priest, and there being no means of keeping him in security, Alban changed clothes with him, and thus enabled him to escape: by this he incurred the wrath of the pagans, and having refused to offer sacrifice to their gods, he was tortured and put to death. This happened, probably, in the persecution of Diocletian, A.D. 303. In after times the Abbot of St Alban's took the first place among the mitred abbots in parliament: the others sat according to the seniority of their summons. This precedence was granted to St Alban's by Pope Adrian IV., in 1154. The abbey was founded by Offa, king of Mercia, in 793.

June 20. Translation of Edward, King of the West Saxons. See above March 18. Edward was buried at first without any solemnity: but his remains were, three years afterwards, translated by Duke Alferus to the Minster of Shaftesbury, and there interred with great pomp.

July 2. Visitation of the Blessed Virgin Mary. About the year 1378 there was a terrible schism in the Church of Rome between the two popes, Urban VI. and Clement VII., the first chosen by the Italian, and the latter by the French faction among the cardinals. Upon this several great disorders happened. To avert which for the future, Pope Urban instituted a feast to the memory of the

journey which the mother of our Lord took into the mountains of Judæa, to visit the mother of St John the Baptist; that by this means the intercession of the Blessed Virgin might be obtained for the removal of those evils. The same festival was confirmed by the decree of Bonifacio IX., though it was not universally observed until the Council of Basle: by decree of which Council in 1441 it was ordered that this holy-day should be celebrated in all Christian churches, 'that she, being honoured with this solemnity, might reconcile her son by her intercession, who is now angry for the sins of men; and that she might grant peace and unity among the faithful.'

July 4. Translation of St Martin, Bishop and Confessor. This Saint, who is regarded as the great light of the Gallican Church in the fourth century, was a native of Pannonia. He was for some years a soldier, but his heart was always set upon a religious life, and at last he put himself under the direction of St Hilary, was ordained, and made Bishop of Tours. He was very active in extirpating idolatry from his diocese, destroying the temples of idols, and felling the trees which were held sacred by the pagans. He is much praised for his good sense and dignity, as well as for the austerity of his life. His bountiful alms-deeds are exemplified in the well-known story of his dividing his military cloak with his sword, and giving half of it to the naked beggar at the gate of Amiens. He died in the year 397 at the age of eighty. His body was removed by Perpetuus, Bishop of Tours, in 482, to a more splendid tomb, which was in after times resorted to by worshippers from all parts, not only of France, but of Europe.

July 15. Swithun was a monk of Winchester,

and promoted to the bishopric of that see in 852. He shewed such a capacity for public affairs that he was placed by King Egbert in the office of chancellor; he was also tutor to King Ethulwolf, and to Alfred the Great. He is said to have contributed by his counsels to the consolidation of the heptarchy into one kingdom. He directed on his death, in 862, that his body should be buried not in the cathedral, but in the churchyard among the poor. On account of his establishing in England the payment of 'Peter's pence' for the benefit of the pope, he was canonized fifty years after his death. It was then thought proper that his bones should be translated to a more honourable resting-place: but, according to the legend, he disapproved of this proceeding, and sent a tremendous rain, which lasted forty days. He has ever since been supposed to regulate the weather for forty days after the day of his translation.

July 20. Margaret, Virgin and Martyr. She suffered at Antioch in Pisidia, in the year 278. Her veneration was propagated in Europe in the eleventh century, during the holy wars. The same office was attributed to her, as to Lucina among the heathens—viz. that of assisting women in labour.

July 22. By the first Prayer Book of Edward VI. this day was dedicated to the memory of St Mary Magdalene. Prov. xxxi. 10, to the end, was appointed for the Epistle, and Luke vii. 36, to the end, for the Gospel. But as it appeared doubtful whether the person mentioned in that passage of St Luke was Mary Magdalene or not, it was thought good at the next review to omit the festival. The Collect was as follows:

Merciful Father, give us grace that we never

presume to sin through the example of any creature: but if it shall chance us at any time to offend thy divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalene, and by a lively faith obtain remission of all our sins, through the only merits of thy Son our Saviour Jesus Christ. Amen. .

July 26. St Anne is said to have been the mother of the Blessed Virgin Mary, and the wife of Joachim her father. The emperor Justinian built a church at Constantinople in her honour about the year 550. Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics were dispersed in the West. A great number of miracles are said to have been wrought by her intercession.

August 1. Lammas. This in the Roman Church is known as the feast of *St Peter ad Vincula*, being the commemoration of the imprisonment of that Apostle. It is said that Eudocia, wife of the Emperor Theodosius the younger, while staying at Alexandria on her way to Jerusalem, saw the people celebrating the 1st of August as it had been celebrated since the termination of the war with Antony and Cleopatra, in honour of Augustus, he having on that day been saluted by that name, and the month having in consequence changed its name from Sextilis to Augustus; and that on her arrival at Jerusalem, being presented with the fetters with which St Peter was loaded when in prison, she sent them to Rome to her daughter Eudocia, wife of Valentinian, who built a church in honour of St Peter, where they were laid up; and thinking it unreasonable that a holy-day should be kept in memory of a heathen prince, which would better become that of a godly martyr, she prevailed on

Theodosius to pass a decree for the observation of the festival in honour of St Peter.

Lammas is derived from the old Saxon *Hlaf-mæsse*, i. e. loaf-mass, as may be seen in old Saxon MSS., it having been the custom on that day to offer an oblation of loaves made of new wheat, as the firstfruits of the harvest. The solemn blessing of the new grapes was performed in the ancient Greek and Latin Churches, in some places on the 1st, in others on the 6th of August, and is mentioned in ancient liturgical books.

August 6. Transfiguration of our Lord. This feast was introduced about the middle of the fifth century, but was not generally observed till in 1457 Pope Calixtus III. passed a decree by which it was made of universal obligation. Goar, in his *Rituale Græcorum*, p. 12, mentions this festival under the name of *θαβώριον*.

August 7. Name of Jesus. The commemoration of the Name "at which every knee should bow" is made in the Roman Church on the second Sunday after Epiphany.

August 10. St Lawrence was a Spaniard and treasurer of the Church at Rome, where he suffered martyrdom about 259 A.D. He is said to have been broiled to death on a gridiron. Prudentius attributes to his dying prayers the conversion of Rome;

Refrixit ex illo die
Cultus deorum turpium;
Plebs in sacellis rarior,
Christi ad tribunal curritur.

Peristeph. II. 497.

August 28. St Augustine, Bishop of Hippo in Africa, one of the greatest authorities of the Western Church, was born at Tagaste in Numidia, in 354. His father was a heathen, his mother,

Monica, a pious and exemplary Christian. In his youth he gave himself to philosophy and literature, led a dissolute life, and imbibed the doctrines of the Manicheans. He went as a teacher of rhetoric to Milan at the age of twenty-nine, and there was brought to the orthodox faith, in a great measure by the preaching of St Ambrose. He returned to Africa, and in 395 was made Bishop of Hippo. He was one of the most voluminous of the fathers, and in his writings especially opposed the Manicheans and the Donatists, and maintained the corruption of human nature against the Pelagians. The two works which do most honour to him were, perhaps, his *Confessions* and his *Retractations*; in the former of which he lays open the errors of his conduct, and in the latter those of his judgment. He died in 430.

August 29. The feast of the beheading of St John, *festum decollationis*, is said to have been formerly called *festum collectionis S. Johan. Baptiste*, in memory of the collection of his relics.

September 1. Giles, Abbot and Confessor (or *Ægidius*), was born at Athens, at the end of the seventh century. After selling his patrimony, and bestowing it for charitable uses, he came into France, and there adopted the life of a hermit. The king, as he was hunting, found him in his cell; and being pleased with his sanctity, built an abbey at Nismes for his sake, and conferred the abbacy upon him.

September 7. Enurchus, more properly written Evurtius, Bishop of Orleans, is said to have been present at the council of Valentia in 374. Various miraculous stories are related of him by monkish writers.

September 8. Nativity of the Blessed Virgin

Mary. It is said that this day was ordered to be celebrated in the year 695, by Pope Sergius, because a concert of angels was heard in the air, solemnizing the Blessed Virgin's nativity.

September 14. Holy cross day. On this day were commemorated (1) the miraculous appearance of the cross in the heavens to Constantine; (2) the exaltation or setting up of a portion of the true cross which had been found by Helena (see May 3), in the church which she built at Jerusalem; and (3) the recovery by Heraclius, in 629, of the portion of it which had been carried away by Chosroes in 615. Chosroes, King of Persia, having plundered Jerusalem, took away a great piece of the cross, which Helena had left there; and at times of his mirth made sport with it, and with the doctrine of the Holy Trinity. Heraclius the emperor gave him battle, defeated him, and recovered the cross; but upon returning with it to Jerusalem, in great pomp, he found the gates of the city shut against him, and heard a voice from heaven, which told him that Christ did not enter the city in so stately a manner, but meek and lowly, and riding upon an ass. With that the emperor dismounted from his horse, and went into the city afoot, carrying the sacred wood himself.

September 17. Lambert was Bishop of Maastricht, in the reign of Childeric II. about 670 A.D. He is said to have been murdered because he reproved the licentiousness of Pepin, Duke of Austrasia.

September 26. St Cyprian, Archbishop of Carthage, and Martyr, was a native of Africa, and taught rhetoric, till he was converted by one Cæcilius, a priest. He was elected Bishop of Carthage in the place of Donatus, A.D. 248. He

fled from Carthage in the Decian persecution; and proclamation was made in the theatre for his discovery. He shewed much prudence in regulating the church-censures to be inflicted on those who had lapsed in this persecution; as also in deciding other disputes, in a council held at Carthage, A. D. 251. He suffered martyrdom under Valerian, A. D. 258. The Cyprian celebrated in the Roman calendar on this day was a native of Antioch, who was at first a magician, but became a deacon in the Christian Church, and suffered martyrdom.

September 30. St Jerome, priest, confessor, doctor, the most learned of the Latin fathers, was born about 346 A. D. at Stridonum, on the confines of Dalmatia and Pannonia. He studied rhetoric at Rome, was baptized there, and became secretary to Pope Damasus. He travelled both in the West and in the East. He studied divinity under Gregory Nazianzen. St Jerome subjected himself to excessive austerities, and spent a great part of his life in a monastery at Bethlehem, where he translated the Bible into Latin, from the original Hebrew and Greek. His death occurred in the year 420.

October 1. Remigius, Bishop of Rheims, was appointed to that see at the age of twenty-two. As he converted King Clovis, he is sometimes called the Apostle of France. He died in the year 533, at the age of ninety-four.

October 6. St Faith, a virgin of Gaul, underwent martyrdom in the reign of Diocletian.

October 9. St Denys, or Dionysius, the Areopagite, Bishop and Martyr, was converted by St Paul (Acts xvii. 34). His history is altogether fabulous. He is said to have been Bishop of Athens, to have suffered martyrdom at Paria,

and, after his head was cut off, to have walked with it in his hands two miles. Several books bear his name, which were not known before the sixth century. He is said to have been the first to preach the Gospel in France, and is therefore claimed by the French as their tutelar Saint.

October 13. Translation of King Edward the Confessor. He succeeded to the throne in 1042: a peaceful and religious prince, but weak and irresolute. During his reign the laws of his predecessors were formed into a code, and from that time were called the laws of Edward the Confessor. The founder of Westminster Abbey: died in 1066. Being the last of the Saxon kings, he was regarded with reverence and affection by the common people; and his exile in Normandy to escape the tyranny of the Danes raised him to the rank of 'Confessor'.¹ But his partiality for Norman favourites was the chief cause of the calamities which afterwards befel the nation.

October 17. Etheldred, Virgin, was daughter of Anna, King of the East Angles. She was married first to Tonbert, a lord of large dominions in Lincolnshire, Norfolk, &c., and after him, at York, about the year 660, to King Egfrid: and it is said, that in consequence of her great sanctity, she remained a virgin with both husbands. Persisting in this continence for twelve years, she received a licence to go to Coldingham Abbey, where she became a nun. She afterwards built an abbey at Ely, of which she was abbess; and there she was buried, being recorded to posterity by the name of St Audry. The word *tawdry* was applied to the wares sold at the fairs which were held on her day.

¹ See Stanley's *Memorials of Westminster Abbey*, p. 15.

October 25. Crispin, Martyr, was born at Rome, and with his brother Crispinianus, St Quintin, and others, preached the faith at Soissons in Gaul, towards the end of the third century. In imitation of St Paul, they worked with their hands at night, making shoes, though of noble extraction. This they did that they might not be chargeable to their disciples for their maintenance. The governor of the town, discovering them to be Christians, ordered them to be beheaded. From which time the shoemakers made choice of them for their tutelar Saints. They were beheaded in 288.

November 6. Leonard, Confessor, a nobleman in the court of King Clovis, became a disciple of St Remigius, a preacher of the gospel and a hermit. He was the Howard of that dark age, on account of his charity to prisoners and captives, some of whom he is said to have miraculously liberated from their chains. He died in 599.

November 11. St Martin. This day is commonly called Martinmas. An account of the Saint has already been given under July 4, the day of the translation of his relics.

November 13. Britius, or Brice, Bishop, a native of Tours, succeeded St Martin in the bishopric of that city in 397. Slanders having been spread to his disadvantage, he was expelled the city, and lived many years at Rome. By patience he triumphed over the malice of his enemies, and being restored to his see, governed it with great sanctity to his death.

November 15. Machutus, Bishop, was a native of England, and was sent to Ireland for his education. To avoid being elected to a bishopric, he retired to Brittany, but was there made Bishop

about the year 541. The town of St Malo, to which his relics were removed, takes its name from him.

November 17. Hugh, Bishop of Lincoln, was born at Grenoble in 1140. He was first a canon, then a monk of the Chartreuse, where he obtained a great reputation by the austerity of his life. When Henry II. of England founded a house of Carthusian monks at Witham in Somersetshire, he sent for Hugh to be its prior. Hugh subsequently became Bishop of Lincoln, and gained a great name by his good government of the see, and by rebuilding the cathedral. He died at London, on his return from France, to which country he had been sent on embassy to conclude peace between the two crowns, in 1200.

November 20. Edmund, King and Martyr, was a king of the East Angles, who not being able to hold out against the Danes, offered them his own person, if they would spare his subjects. Having got him into their power, they endeavoured to make him renounce his religion; and on his refusing to do so, they beat him with bats, scourged him with whips, and then binding him to a stake, shot him through with arrows, A. D. 870. His body was buried in the town in which Canute afterwards erected an abbey to his honour, and which from him took the name of St Edmund's Bury.

November 22. Cæcilia, Virgin and Martyr, was a native of Rome, educated in the faith of Christ. Being required to renounce her religion, and refusing, she was thrown into boiling water, and scalded to death, about A.D. 180. From her assiduity in singing the divine praises, in which she joined instrumental to vocal music, she is regarded as the patroness of church-music.

November 23. St Clement I., Bishop and Martyr, is generally supposed to be the Clement mentioned by St Paul as his fellow-labourer (Phil. iv. 3); he was a Roman by birth, and was one of the first Bishops of Rome. He addressed from thence an epistle to the Corinthian Church, which is still extant, and which was so much esteemed by the primitive Christians, that they read it in their churches as Canonical Scripture. Eusebius says that he departed this life in the third year of Trajan, A.D. 100. Other accounts say that he suffered martyrdom.

November 25. Catherine, Virgin and Martyr, born at Alexandria at the beginning of the fourth century. She is said to have been tortured before her martyrdom with an engine consisting of four wheels stuck round with iron spikes, which were rolled over her body.

December 6. Nicolas, Bishop of Myra in Lycia, was a native of Patara in Lycia, and was remarkable for his early piety, on which account he was esteemed the patron of children. He is said to have been present at the council of Nice, and to have died in 342. His name was held in great honour both in the Eastern and Western Churches.

December 8. Conception of the Blessed Virgin Mary. This festival is said to have been instituted in the West by Anselm, Archbishop of Canterbury, upon occasion of William the Conqueror's fleet being in a storm, and afterwards coming safe to shore. But the council of Oxford, held in the year 1222, left the people at liberty whether they would observe it or not. It was not universally received, because it assumed the truth of a dogma warmly contested in the Roman Church, the immaculate conception of the Virgin Mary, which was first

started by Peter Lombard about the year 1160, and which within the last few years has been affirmed by a papal rescript.

December 13. Lucy, Virgin and Martyr, was a young lady of Syracuse, who preferred a religious single life to a married one, and upon being courted by a gentleman, in order to escape from his solicitations, persuaded her mother to give all her fortune to the poor. The young man, enraged at this, accused her to Paschasius, the heathen judge, for professing Christianity; and she was condemned to an infamous punishment, and after a great deal of barbarous usage, put to death, A.D. 303.

December 16. *O Sapientia*. These words are the beginning of an anthem in the Latin Service, which used to be sung in the church at vespers from this day to Christmas-eve. Eight other hymns were sung at the end of Advent, which began—O Adonai, O Radix Jesse, O clavis David, O oriens splendor, O Rex gentium, O Emmanuel, O Virgo Virginum, and O Thoma Didyme.

December 31. Sylvester, Bishop of Rome, succeeded Melchiades in the see of Rome, A.D. 314. He is said to have been the author of several rites and ceremonies of the Roman Church, as of asylums, unctions, palls, corporals, mitres, &c. He died in 335.

Tables for
finding
Easter.

The tables for finding Easter are founded on the Metonic cycle, so called from the Athenian astronomer, Meto, who lived B.C. 433. The number of a year in this cycle is called the golden number, from its being marked in letters of gold in the ancient calendars. The lunar month being $29\frac{1}{2}$ days, twelve lunations are only 354 days, and fall short of the lunar year by $11\frac{1}{4}$ days. Meto ob-

served that at the end of every nineteen years the two periods coincided very nearly; that is to say, if the new moon fell at noon on the 25th of March, it would do so again (within an hour and a half) nineteen years afterwards. And assuming the year of the Nativity to be the year in which the cycle commenced again, the golden number of any subsequent year, (*i.e.* its position in the cycle), is found by adding one to the year of our Lord, and dividing the sum by 19; the quotient gives the number of cycles of the moon which have elapsed since the birth of Christ, and the remainder is the golden number; if there be no remainder, the cycle is complete, and 19 is the golden number.

It was thought that by the use of this cycle the time of the new moons might be found each year, without the help of astronomical tables—viz., by observing on what day of each calendar month the full moon fell in each year of the cycle, and by putting against the day the number of the year; and as Easter is kept on the Lord's day next following the first full moon after the vernal equinox, this mode was applied for finding the time of Easter. And the numbers are still prefixed in the Calendar to the days between the 21st of March and the 18th of April, denoting the days upon which those full moons fall, in the years of which they are respectively the golden numbers. But inasmuch as the Metonic cycle of 218 lunations differs from the solar cycle of 19 years by about $1\frac{1}{2}$ hours, this mode of finding Easter requires the correction of one day in about 300 years, and this correction will have to be made after the year 1899.

CHAPTER V.

The Order for Morning and Evening Prayer.

Ancient
daily Ser-
vice.

IT is probable that apart from the Communion-service, or Liturgy properly so-called, the Church had from the earliest ages a daily Service, which was held soon after midnight¹. The Service, the original form of which cannot now be ascertained, appears to have been in some degree remodelled by Cassian, an oriental monk, about A.D. 420; but it was in the time of St Benedict, A.D. 530, that the daily rituals of the Western churches assumed the form of *the hours*, in which form they were subsequently collected into *the Breviary*². These Offices were better suited to the monks, who were chiefly concerned in framing them, than to the people at large, for whose benefit they were intended. They appear never to have been popular with the laity, who preferred the Office of the Mass. Though privately observed by the clergy, it is said that, with the exception of the Office of Vespers, they have long ceased to be used as a public Service of the Church of Rome³. Elsewhere they became almost a dead letter; but in our own Church they were endued with a new life, when they were revised and consolidated by our Reformers, translated

¹ See St Basil, quoted *infra*, p. 97.

² See above, p. 12.

³ See Freeman, *Principles of Divine Service*, i. pp. 82, 158, 277. Maskell, *Mon. Rit.* II. XXXI.

into English, and made the basis of the Order for Morning and Evening Prayer.

At the time of the Reformation much discussion was raised by the extreme Reformers, as to the place where morning and evening prayer should be said. It had been customary to use for this purpose the chancel, so called from its being divided by *cancelli*, or lattice-work, from the body of the church; in ancient times called the *sacrarium*, from its being the place in which the holy rites were celebrated. Partly from the wish that the Service should be better heard by the congregation, and partly with the intention of departing as far as possible from the practice of the unreformed Church, the Puritans demanded that the Service should be said in the body of the church, and that the Minister should turn towards the people, and not, as in former times, towards the East. They also cavilled against some ornaments of the church and Minister, especially against the surplice.

To set this controversy at rest, the rubric which precedes the Order for Morning Prayer was framed in 1559. In consequence of the discretion which it gives to the Bishop, the reading-desk was very generally erected in the body of the church. In conformity with a rubric which appeared only in the Prayer Book of 1552, the custom of turning to the East was discontinued, and it became the practice to 'turn so that the people might best hear;' and as the same rubric forbade the use of the alb, the vestment or chasuble, and the cope, which had previously been worn by the Priest administering the holy Communion, those vestments have become obsolete; though their legality may perhaps be maintained, inasmuch as they were prescribed by a rubric in the Prayer Book of 1549, and therefore

The first
rubric.

were in the Church, 'by the authority of parliament,' in the second year of King Edward VI. The recent revival of these vestments has produced a controversy, to give even a summary of which would be beyond the scope of the present treatise.

The Bishop is called in this rubric *the Ordinary* (a term borrowed from the civil law), because he exercises the regular and ordinary, as distinguished from the extraordinary jurisdiction in causes ecclesiastical.

The Intro-
duction.

It becomes us well to enter the house of God with a sense of our sinfulness, and of our unworthiness to appear in His presence. And it is proper that we should have an opportunity of giving utterance to this feeling in words of humiliation, and that we should also receive an assurance of His mercy, before we take up the language of praise and thanksgiving. The introductory part of the daily Service is, therefore, grounded in good reason: and it is in accordance with ancient precedent; for we learn from one of the epistles of St Basil, that it was the universal practice of the Church in his time for the people to rise before daybreak (ἐκ νυκτὸς ὀρθρίζει ὁ λαός), and repair to the house of prayer (τὸν οἶκον τῆς προσευχῆς), and there with much labour and affliction and contrition and weeping, to make confession of their sins to God. When this was done, they disposed themselves to psalmody (εἰς τὴν ψαλμωδίαν καθίστανται), sometimes singing alternately (ἀντιψάλλονσιν ἀλλήλοις), sometimes one beginning the psalm, and the rest joining in the close (ὑπηχοῦσι): and thus they spent the night in psalmody, praying between whiles (μεταξὺ προσευχόμενοι). Confession and absolution also formed

Epist. 63.

part of the Service in the Church before the Reformation at *prime*, or the first hour of the day, and again at compline. The Priest made his confession to God, the Virgin, and the saints, and the people prayed absolution for him; the people then repeated the same confession, and the priest prayed absolution for them, using a precatory, not a declaratory form of words:

Sacerdos respiciens ad altare, Confiteor Deo, beatæ Mariæ, omnibus sanctis, Vertens se ad chorum, et vobis; peccavi nimis cogitatione, locutione, et opera: mea culpa. Respiciens ad altare, Precor sanctam Mariam, omnes sanctos Dei, respiciens ad chorum, et vos orare pro me. Chorus respondeat ad eum conversus. Misereatur: postea primo ad altare conversus, Confiteor; deinde ad sacerdotem conversus ut prius sacerdos se habuit: deinde dicat sacerdos ad chorum: Misereatur vestri omnipotens Deus; et dimittat vobis omnia peccata vestra: liberet vos ab omni malo: conservet et confirmet in bono: et ad vitam perducatur æternam. Amen. Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ poenitentiae, emendationem vitæ, gratiam et consolationem sancti Spiritus, tribuat vobis omnipotens et misericors Deus. Amen.

There was nothing to correspond with this in the Book of Common Prayer, as it was originally drawn up. The part which precedes the Lord's Prayer was added in 1552, having probably been suggested by the commencement of Calvin's French Liturgy, of which a Latin translation had been published in England in 1551¹.

The sentences are mostly the same that were used in the old Services as the *capitula*, or short readings of Scripture, for the penitential season of Lent.

¹ See above, chap. 1.

The Exhortation.

The Exhortation is in keeping with the addresses by way of explanation and instruction, which were prefixed to most of the Offices in 1549. It opens with the affectionate greeting, 'Dearly beloved brethren,' which St Paul addresses to the Philippians, and which was commonly used in the primitive Church, and by the ancient fathers in their homilies. For the 'sundry places' in which the Scripture moves us to confession of our sins, it is sufficient to refer to the introductory sentences, especially to 1 John i. 8, 9.

'Cloe,' i.e. excuse. John xv. 22, 'They have no cloke for their sin' (πρόφασιν).

Rubric before the Confession: 'after the Minister.' The Minister here leads the people, and they should repeat each clause after he has said it. In the Lord's Prayer he is not to lead them, but they are directed to say it 'with' him, perhaps because here both he and they are following the commandment of Christ.

The Confession.

The Confession is termed *general*, to distinguish it from a *special* confession of particular sins, such as is spoken of in the order for the Visitation of the Sick. That the whole congregation may be able to join in the same form of confession, it is necessarily framed in general terms. But each individual, as he repeats it, ought to reflect on the sins which most easily beset himself, and especially on those which he has committed since last he was at church¹. And that he may do this the more readily, it is expedient that he should have carefully searched his conscience *before* he comes to church.

¹ Thus in the ancient Offices at *prime* and *compline*, a General Confession was made for sins committed in the previous night or day. (Bona, *Psalm.* xvi. 20.)

Rubric: 'All kneeling.'

Kneeling appears to be regarded among all nations as the appropriate attitude of supplicants. Though not prescribed in the Mosaic law, it was probably the practice of the Jews from the most ancient times. The earliest mention of it in Scripture is Ps. xcv. 6: 'Let us kneel before the Lord our Maker.' It is especially mentioned that Solomon knelt at the dedication of the Temple (1 Kings viii. 54). See also Isai. xlv. 23, Dan. vi. 10. This posture was used by our Lord ('he was withdrawn from them about a stone's cast, and kneeled down and prayed,' Luke xxii. 41), by his disciples (Acts vii. 60; ix. 40; xx. 36), and by the early Christians in general, except on Sundays, and in the interval between Easter and Whitsuntide, at which times they testified their joy by standing at the public prayers of the Church. Tertullian says, 'Die Dominico jejuniū nefas ducimus, vel de geniculis adorare. Eadem immunitate a die Paschæ in Pentecostem usque gaudemus.' The custom of standing at these seasons may be traced as high as Irenæus, who derives it from Apostolical authority; and it was enforced against some who were disposed to kneel, by the Council of Nice, for the sake of uniformity: ἐπειδὴ τινὲς εἰσιν ἐν τῇ κυριακῇ γόνυ κλίοντες, καὶ ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ ὁμοίως παραφυλάττεσθαι, ἐστῶτας ἔδοξε τῇ ἀγίᾳ Συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ Θεῷ.

*De Coron.
lib. iii.*

The comparison with which this prayer opens is derived from the last verse of the cxixth Psalm, 'I have gone astray like a lost sheep:' and it is peculiarly applicable to a number of persons who have been following each their own devices, like a flock of sheep dispersed in various directions,

Isai. liii. 6. This feature in the comparison is indicated by the prophet Isaiah, 'All we like sheep have gone astray; we have turned *every one to his own way.*'

'We have left undone,' &c. Sins of omission do not appear to be mentioned in the Ancient Services; nor are they elsewhere so specially distinguished in our own. They are with most of us probably quite as numerous as the sins of commission; and as the conscience is not generally so much "afraid" of them, we need a more searching self-examination for their detection, and a more vigilant self-discipline for their eradication.

'And there is no health in us.' Is. i. 6. 'From the sole of the foot even unto the head there is no soundness in it.'

'Spare...Restore' Joel ii. 17. Psalm li. 12.

'declared unto mankind *in* Christ,' *i.e.* by or through him; a Greek idiom. So 1 Cor. xv. 22: 'In Christ shall all be made alive' (*ἐν Χριστῷ ζωοποιθήσονται*).

'in Christ Jesu.' The name of Jesus is inflected, when in the ablative, as here, or in the vocative, as in the 3rd Sunday in Advent; it is not inflected, when in the accusative, *e.g.* "Through Jesus Christ," (*per Jesum Christum*); "I believe in Jesus Christ" (*Credo in Jesum Christum*), nor when in the genitive, *e.g.* "Through the merits of Christ Jesus," though in both cases *Jesu* is occasionally found in the Prayer Book of 1549, and the subsequent revisions down to 1662.

'godly, righteous, and sober.' These three epithets express (1) our duty to God, (2) our duty to our neighbour, and (3) the duty of personal sobriety and continence. They are combined in a different order in Titus ii. 12, 'that we may live

soberly, righteously, and godly, in this present world.' (*σωφρόνως καὶ δικαίως καὶ εὐσεβῶς.*)

In the rubric before the Absolution, the words 'or remission of sins' were added after the Hampton Court Conference (in 1604), being a slight concession to the scruples of the Puritans, who objected to the word *absolution*, as having a popish sound. But in the same rubric the word *Priest*, which had been introduced without authority (possibly by direction of Laud) in the reign of Charles I., was retained at the revision in 1662, in direct opposition to the wishes of the Puritans, who at the Savoy Conference had contended that the word *Priest* ought everywhere to be expunged¹. The insertion of the word *Priest* seems to have been made for the purpose of excluding a Deacon from pronouncing the absolution, though it only rendered more clear in the rubric a restriction which had always been observed in practice. This appears from the reply made by the episcopal divines to the Puritans at the Savoy Conference, in which they say, 'It is not reasonable that the word Minister should be only used in the Liturgy. For since some parts of the Liturgy may be performed by a Deacon, others by none under the order of a Priest—viz., absolution, consecration, it is fit that some such word as Priest should be used for those Offices, and not Minister, which signifies at large every one that ministers in that holy Office, of what order soever he be.'

When the Prayer Book was first compiled, it was probably not contemplated that Deacons would officiate (see the Office for Ordering of Deacons), and as it was supposed that the Minister would always be in Priest's orders, the words *Minister* and

The rubric before the absolution.

¹ See above, pp. 51, 54.

Priest were used indiscriminately in the rubric. The word *Minister* was applied to all orders of the ministry from very ancient times (*e.g.* by Tertullian, Cyprian, and St Augustine), and it continued to be so in the middle ages. But it was brought into more common use by the Protestants, as Strype says, 'because they thought it more proper for the reformed clergy than the word *Priest*; which word had been abused by the papists, who understood by it not so much a presbyter of the Church as one who was a *sacerdos* or sacrificer, and whose office it was to offer up the sacrifice of the Mass¹.'

Instances of the indifferent use of the two words are still to be found in some of the rubrics, especially in those of the Communion Service, where the consecrating Priest is occasionally described as the Minister. The office of pronouncing absolution had always in every age of the Church been limited to *Priests*, except when a man lay dying². The absolution is to be pronounced by the Priest *alone*; *i.e.* the people are not to repeat it after him, as they do the confession. He pronounces it *standing*, because that is the attitude of authority.

The abso-
lution.

It is scarcely correct to assert, as Wheatly has done in his *Treatise on the Common Prayer*, that this form of absolution is 'a conveyance of forgiveness.' It is a declaration on the part of God's Minister, that God forgives those who truly repent³. And it cannot but be consolatory to the penitent sinner, to hear such an assurance repeated, by one who has authority to do so. But we cannot doubt that pardon is granted upon our repentance, even

¹ See Du Cange in *voc. minister*. Strype, *Hist.*

² Lyndwood, *Prov. Const.* Lib. v. 16.

³ And so it is entitled in the American Prayer Book, "The Declaration of Absolution, or Remission of Sins."

though the appointed Minister be not present to declare it to us.

The Deacon, when he officiates, omits the absolution, and proceeds at once to the Lord's prayer. Some authorities have sanctioned the practice of the Deacon's saying after the confession the prayer, 'O God, whose nature and property is ever to have mercy and to forgive, &c.' But this practice is not canonical; for the title, 'A Prayer which may be said after any of the former,' manifestly denotes that the Prayer in question is to be said after any of the *occasional prayers* which precede it.

'who desireth not the death of a sinner.' Ezek. xviii. 23. 'Have I any pleasure at all that the wicked should die? saith the Lord God;' and see xxxiii. 11.

'and hath given power and commandment to his ministers.' John xx. 23. 'Whosoever sins ye remit, &c.'

'that those things may please him which we do at this present;' i.e. our present service of prayer and praise.

'Amen.' It was the custom of the ancient Christians to signify their assent to the prayers by saying, *Amen*; which word they pronounced so heartily, that St Jerome, in the fourth century, compared it to a clap of thunder. Clemens Alexandrinus in the third century says that as they uttered it, 'they raised themselves on tiptoe (for on Sundays and from Easter to Whitsuntide they prayed standing), as if they desired that that word should carry up their bodies as well as their souls to heaven.' *Amen* is a Hebrew word, frequently used in asseveration in the New Testament by our Lord and the Apostles.

Upon comparing this introductory portion with

the remainder of the Liturgy, we observe that it is more diffuse in its style, and especially abounding in synonymous words and phrases, such as 'acknowledge and confess,' 'assemble and meet together,' 'erred and strayed,' 'absolution and remission of sins.' This style is especially appropriate, in a part of the Service which leads us to pause, and consider, and reflect on our past life and conduct.

The Lord's
Prayer.

The rubric directs the Minister to say the Lord's prayer 'with an audible voice,' because in the Offices of the Breviary it was always said by the Priest inaudibly, raising his voice at *et ne nos inducas in tentationem*, that the people might respond with the final petition. The origin of this practice is probably to be found in the custom of the early Church, which regarded the Lord's prayer as too sacred to be used by any but the faithful, and therefore reserved it till the catechumens and other non-communicants had withdrawn¹. Hence in the mediæval services it was ordered to be said aloud (*in audientia dicatur*) only in the Mass. Until the last revision, the people continued in this part of the Service to say only the last petition; in other parts the change was made in 1552. The old custom is still preserved in some of the College-halls at the Universities, where the Lord's prayer is said in the grace before dinner. In enjoining the people to say this prayer with the Priest, our Prayer Book follows the example of the ancient Greek and Gallican Churches. In the Mosarabic or Spanish Liturgy, the people answered separately to each petition, *Amen*.

The Lord's prayer in the original is as follows (Matt. vi. 9—13):

¹ Bingham, *Ant.* x. 5, 9.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]

The following is the Latin translation from the Vulgate:

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in cœlo, et in terra; panem nostrum supersubstantialem da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

For *supersubstantialem* the Roman Breviary has *quotidianum*.

The Lord's prayer appears to be a summary of the "eighteen prayers" of the Jewish synagogue, with the addition of the clause "as we forgive, &c." on which our Lord dwells when he gives the prayer (Matt. vi.) as if it were something new, which needed explanation¹.

The genuineness of the doxology is questioned, on account of its omission in the parallel passage of St Luke (xi. 2—4), and also, according to some of the most important MSS. in this passage of St Matthew. The doxology was always admitted by the Greek Church, as appears from Clem. Const. III. 18; Chrysostom, Theophylact, &c. The Latin Church as constantly omitted it. It was not

¹ Freeman, *Principles*, i. 417. Prideaux, *Connexion*, i. vi. 2.

inserted in any part of the Prayer Book till 1662. It is appropriate in this place; for the Lord's prayer, following here immediately upon the Absolution, may well be repeated in a spirit of praise and thanksgiving.

The following old versions of this prayer are interesting, as they serve to illustrate the gradual change of our language in successive ages¹.

1. From a MS. in the library of Caius College, Cambridge, of the 13th century.

Fader oure that art in heve, i-halgeed bee thi nome, i-cume thi kinereiche, y-worthe thi wylle also is in hevene so be on erthe, oure iche-dayes-bred giv us to day, and forsiw us oure gultes, also we forsiwet our gultare, and ne led ous nowth into fondingge, auth ales ous of harme. So be it.

2. From a MS. in St John's College, Cambridge, of the 14th century.

Fader oure that art in heuene, halwed be thi name: come thi kyngdom: fulfild be thi wil in heuene as in erthe: oure ech day bred jef vs to day, and forȝeue vs oure dettes as we forȝeue to oure detoures: and ne led vs nouȝ in temptacion, bote deliuere vs of euil. So be it.

3. From a MS. in the Bodleian Library of the 15th century.

Fader oure that art in heuenes, halwed be thy name. Thy kyngdome come to thee: thy wille be do in erthe as in heuen: oure eche dayes brede ȝeue us to daye: and forȝeue us our dettes as we forȝeue to oure dettours: and lede us noȝte into temptacion: but delyver us from yvel. Amen.

4. From the Prymer in English and Latin. 8vo. Paris, 1538.

Oure father whiche art in heuen, hallowed be thy name. Let thy kyngdome cum vnto vs. Thy wyll be fulfilled as well in erthe, as it is in heuen. Gyue vs

¹ From Maskell's *Monumenta Ritualia*, II. 238.

this daye our daylye breade. And forgyue vs our trespasses, as we forgyue them that trespas agaynst vs. And lede vs not in to temptacyon. But deluyver vs from euyll. So be it.

The Versicles which immediately follow the Lord's prayer are taken from Ps. li. 15, and lxx. i. ^{The Versicles.} They have always been used in the English Church at the commencement of Matins: they are as follows in the Sarum Breviary:

Domine, labia mea aperies.
Et os meum annuntiabit laudem tuam.
Deus in adiutorium meum intende.
Domine, ad adjuvandum me festina.
Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et in sæcula
sæculorum.
Alleluia.

The response, 'The Lord's name be praised,' was added in 1662, from the Scottish Prayer Book of 1636, in which it first occurs.

The hymn or doxology, commonly called the *Gloria Patri*, has descended to us from primitive antiquity. It is thus quoted by St Athanasius:

Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἀγίῳ Ἁγνύματι.
καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας.

The form adopted by the Arians, who said the Son and Holy Ghost were inferior to the Father, was 'Glory to the Father in (or by) the Son and the Holy Ghost.' The fourth council of Toledo (A.D. 633) appointed it to be said thus: 'Glory and honour be to the Father,' &c., because David says (Ps. xxviii), 'bring glory and honour to the Lord.'

We may observe here that the manner in which sermons are usually concluded is a paraphrase of the *Gloria Patri*, used by St Augustine, St Chrysostom, and others at the end of their homilies.

Having finished the penitential part of our devotions, we rise from our knees, and with this doxology enter upon another division of the Service, which consists in praise and the reading of Scripture.

The versicle, 'Praise ye the Lord,' is a translation of the Hebrew word Alleluiah, with which fifteen of the Psalms either begin or end, and which occurs once in the New Testament, in Rev. xix. 1. This word was often repeated in divine Service, especially during the season of Easter. In the time of Lent it was omitted, as St Augustine informs us: and by the ancient Church of Rome it was only sung on Easter-day; whence came the form of adjuration, common among the people of that city, 'as I hope to live and sing Alleluiah again,' i.e. 'as I hope to live to another Easter'.¹ St Jerome says it was used in private devotions. 'For even the ploughman at his labour sings Alleluiah.' The word Alleluiah was retained in the Prayer Book of 1549, and ordered to be used in this place from Easter to Trinity Sunday.

The
Psalms.

In the position of the Psalms, we follow the order observed by the Breviaries of the unreformed Church, in which the Psalms at Matins, together with the Lessons following, were called the *nocturn*; a name derived from the practice of the primitive Christians, who, in order to escape notice and avoid persecution, assembled for divine Service soon after midnight. This practice, which was begun from necessity, was afterwards continued from habit: and when it was laid aside, the name *nocturn* was retained; the Service being the same, though the hour of meeting was later.

¹ Bingham, *Ant.* xiv. 2. 4.

The custom of reading or singing the Psalms in divine Service is of great antiquity, being mentioned by St Jerome, Cassian, &c. It is derived from the Services of the Jewish Temple; and St Paul doubtless refers to the psalms of David, when he bids the Colossians teach and admonish one another 'in psalms and hymns and spiritual songs.' In different Churches, and in different ages, the practice varied as to the number of Psalms read at one time, and as to the mode of reading them: sometimes they were said by the Minister alone in plain song, with little inflection of the voice; and this mode was enjoined by St Athanasius, and generally adopted, as St Augustine intimates, in the Churches of Africa; sometimes a more artificial and melodious way of singing was adopted, as was the case, according to the same authority, in the Churches of Italy¹.

The ninety-fifth Psalm has always been placed before the Psalms of the nocturn in the Western Church. It was called the *invitatory* Psalm, and was sung while the congregation were assembling. It is very suitable for this purpose, as it contains an invitation to praise (ver. 1), to prayer (ver. 6), and to the hearing of God's word (ver. 8). The daily morning Service of the Eastern Church in the time of St Chrysostom began with the sixty-third Psalm, 'O God, thou art my God; early will I seek thee,' &c., which was called the morning psalm².

The custom of using the *Gloria Patri* at the end of each Psalm is peculiar to the Western Church. In the East it was said only at the end of the last Psalm. It is a happy expedient, by which (as Wheatly observes) we turn the Jewish

¹ Bingham, *Ant.* xiv. i. 1.

² *Ibid.* xiii. io. 2.

psalms into Christian hymns, and make them as fit for the use of the Church now as they were before for the use of the synagogue.

The
Psalter.

The Psalms in the Prayer Book (commonly called the Psalter) are taken from the translation of the Bible made by Tyndal and Coverdale, and from that edition which was published in the year 1539. That edition was commonly called the Great Bible (being of a large folio size), or Cranmer's Bible, and was commonly used in churches, till the appearance of our present Authorized Version in 1611. In consequence of the objections made to it by the dissenters at the Savoy Conference (see p. 51), the Epistles and Gospels, which had been taken from it at the original compilation of the Prayer Book, were at the last review in 1662 taken from the Authorized Version. No alteration was made in the Psalms, probably because the old translation, though not so accurate, was more smooth and harmonious than the later one, and had become familiar both to choirs and congregations from their daily use of it.

The rubric leaves it uncertain by whom the Psalms are to be said or sung. In ordinary parish-churches the Minister and people read alternate verses; but 'in choirs and places where they sing,' the two sides of the choir reply to each other. The same observation applies to the canticles after the Lessons, and to the Athanasian Creed. Probably the most ancient and general practice was for the whole congregation to unite together in singing the Psalms. This at least is stated by St Chrysostom to have been the case¹. In the Egyptian monasteries, it is said by Cassian that one person sang, and the rest sat and listened to him. The custom

¹ Bingham, *Ant.* xiv. i. 10.

of alternate recitation was brought into the Western Church by St Ambrose, who first established it at Milan; but it appears to have existed in the East from the first age of the Church. St Basil in the fourth century mentions it in a passage already quoted (p. 98, ἀντιβάλλουσιν ἀλλήλοις). An ancient legend, preserved by Socrates, asserts that St Ignatius derived it from a vision which he beheld of angels praising the Trinity in alternate strains, διὰ τῶν ἀντιφώνων ὕμνων. A stronger evidence of the antiquity of this custom is to be found in the testimony of Pliny, who describes the Christians as singing a hymn in turns, *dicentes carmen invicem*. It is probable that this antiphonic way of singing is derived from the Jewish Church; and that it is alluded to in Ezra iii. 10, 11, where it is said, that on laying the foundation of the temple, the priests with trumpets, and the levites with cymbals, were set to praise the Lord after the ordinance of King David, and they sang together *by course*, in praising and giving thanks unto the Lord; 'because he is good, and his mercy endureth for ever toward Israel.' And it is supposed that the same custom is alluded to in Isa. vi. 3, in the account of the vision of Isaiah, where it is said that the Seraphim cried one unto another and said, 'Holy, holy, holy,' &c. See also Neh. xii. 31, 38, and perhaps Exod. xv. 21. A great portion of the Psalms appear to have been composed with a view to alternate or responsive singing. By bearing this in mind, we may best account for that peculiarity in their structure which has been termed *parallelism* by Bishop Lowth¹, and which consists in a certain regular correspondence between the clauses of each sentence or period; one clause answering to another

*Hist.
Eccles.
vi. 8.*

¹ *Lectures on Hebrew Poetry.*

either by a repetition of the same sentiment, by an antithesis, by a climax, by an unvarying refrain, or in some other way. For examples, see especially Ps. xix. xx. xxi. xxiv. cxxxvi. &c. This peculiarity, however, is not confined to the Psalms, but is found in all the poetical books of the Old Testament (*e. g.* Isa. lv. 6, 7; Hos. xi. 8, 9; Joel ii. 7); and traces of it occur in many parts also of the New Testament, not only in hymns, such as the *Magnificat*, but in the discourses of our Lord, and in the writings of the Apostles (*e. g.* Matt. vii. 6; 2 Thess. ii. 8)¹. Nor is this surprising; for it may be observed that when persons are speaking in a fervent and elevated tone, they sometimes fall unconsciously into the rhythm and cadences, by which the poetry of their language is distinguished.

Musical
instru-
ments in
churches.

For the use of musical instruments in the church there was ample precedent in the service of the temple, as we may see from the frequent allusions made to this practice, both in the Psalms and in other parts of the Old Testament. But it appears that the Christian Church for several centuries did not admit any musical accompaniment in her public devotions. 'The use of those instruments (*τῶν ὀργάνων ἐκείνων*) was permitted to the Jews,' says St Chrysostom, 'on account of the heaviness and grossness of their souls, and because they had lately been reclaimed from idolatry; but now we are to use our bodies as instruments of praise,' 'shewing ourselves as a melodious and well-tuned organ,' says Theodoret. And as late as 1250 A.D. Thomas Aquinas says, 'our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to judaize.' Towards the end of the thirteenth cen-

In Psal.
cxlix. and
cxliii.

In Psal.
xxxii.

¹ See Bishop Jebb. *Sacred Literature*.

tury, however, musical instruments were generally used in churches, as we may conclude from the frequent mention made of them by Durandus, a liturgical writer of that time (1286 A. D.), who does not speak of them as a novelty, but tries to prove their antiquity. The instrument now called an organ was first known in the west of Europe about the year 757 A. D., when Constantinus Copronymus, Emperor of Constantinople, sent one as a present to Pepin, King of France. The invention of a wind instrument of this kind is attributed to Ctesibius, an eminent mathematician of Alexandria, who lived in the reign of Ptolemy Euergetes. The name *organ* was given by the Greeks to musical instruments of any kind, as we may see from the Septuagint version of Amos v. 23: 'Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols;' which is in the LXX. *μετάστησον ἀπ' ἐμοῦ ἤχον ψᾶδων σου, καὶ ψαλμῶν ὀργάνων σου οὐκ ἀκούσομαι*: a passage quoted by the fathers as an authority against instrumental church-music in general¹.

The public reading of holy Scripture is a part of divine Service in which the Church follows the example of the synagogue. After the Babylonish captivity, upon the establishment of synagogues in the cities and villages of Judea, the custom of reading the Law of Moses to the congregation first began: and when that was forbidden by Antiochus Epiphanes, on political rather than religious grounds, in 163 B.C., portions of the prophets were read instead. When the Jews, under the conduct of the Maccabees, had recovered their independence, the reading of the law was resumed, and that of the

¹ See Bingham, *Ant.* VIII. 7, 14; Suicer, in voc. ὄργανον.

Apol. I.

prophets continued. And this appears to have been the practice, every Sabbath-day, in the time of our Lord and his Apostles (see Luke iv. 16; Acts xv. 21). In like manner we find that in the primitive Church Lessons were read from both the Old and New Testaments. Justin Martyr, describing the Service as it was celebrated on Sundays in his time, says, that a lesson was read either from the records of the apostles, or the writings of the prophets (*τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν*); and in the fifth century Cassian says that in the Egyptian churches, after the singing of the Psalms, two Lessons were read, one from the Old Testament, the other from the New; a practice which, he says, was so ancient, that no one could tell whether it was of human institution or not: this practice we have followed since the Reformation. In the Church of Rome lessons were not read in this part of the Service (the *nocturn*) till the time of Gregory the Great.

Uncanonical books
read in
churches.

Besides the holy Scriptures, some other books were read in churches, as the first Epistle of Clement of Rome to the Corinthians, the book called *Hermas' Pastor*, the passions of the martyrs, and the homilies of the fathers¹. In the Service of the Roman Church, these uncanonical writings to a great degree supplanted the Scriptures, until Cardinal Quignonius, in his edition of the Breviary, removed many of the legends, as well as the anthems and responds, by which the lessons were broken up and interrupted. His example was generally approved of, and was judiciously followed by our Reformers: but though countenanced for a time by the authorities of his own Church, it was finally condemned by the Council of Trent.

¹ Euseb. *Hist.* iii. 3. 16.

Our Church has, however, retained one class of ^{The Apo-} uninspired writings, commonly called the Apocrypha; reading them 'for example of life and instruction of manners',¹ but not applying them to establish any doctrine. Upon this point there was in ancient times a diversity of practice; the Eastern Church for the most part rejecting these writings, the Western for the most part receiving them, and including them under the general title of 'canonical'—i.e. books contained in the *canon* or catalogue of books authorized to be read. The term Apocrypha (from ἀπόκρυφος, *hidden*), as applied to these books, denotes that they are not authentic: it was used by the Council of Nice, and by the fathers, to designate the spurious works, or forgeries, which were circulated in the first ages of the Church².

In the daily Service of our Church the Old Testament (with the Apocrypha) is read through once, and the New Testament twice in the year. The Book of Isaiah is placed at the end of the year (or rather at the beginning of the Christian year), as being most appropriate for the season when we contemplate the incarnation and birth of the Saviour. Tables of daily Lessons and Lessons proper for holy days were part of the original framework of the Prayer Book as it appeared in 1549. A selection of first Lessons proper for Sundays, chosen on account of the special instruction and edification which they were thought to contain, was added at the revision in 1559. Some few changes, suggested by Bishop Cosin, were made in 1662. In 1871, the new lectionary, drawn up by the Ritual Commission, was appointed to be read in churches. A full explanation both of its

¹ Art. vi.² Bingham, *Ant.* xiv. 3: 15.

principles and its details will be found in Chapter XI. of this work.

In the rubric concerning the first Lesson the words 'he that readeth,' were introduced at the last review instead of 'the Minister that readeth.' This alteration seems to make it allowable for laymen to read the Lessons, as is done in College Chapels, and occasionally in parish-churches.

The *Te Deum*.

The sublime hymn commonly called the *Te Deum laudamus* occupied a place in the Breviary similar to that which it now holds in the Prayer Book, after the reading of Scripture. According to the ancient legend, it was composed under inspiration by St Ambrose and St Augustine at the baptism of the latter. St Hilary of Poitiers (A.D. 355), and St Hilary of Arles (A.D. 440), have each been named as its author; but there is no sufficient reason for attributing it to any one of those eminent fathers. It is alluded to by Cæsarius, Bishop of Arles, in the fifth century, and it was probably composed about that time in the Gallican Church. Some portions of it, however, seem to have been derived from still more ancient hymns, especially of the Greek Church, such as that which is written after the Psalter in the Alexandrine MS. of the British Museum, attributed to the 4th or 5th century. It has always in our reformed Service-book borne the title by which it was known in ancient times; but in the Sarum Psalter it was called *Canticum Ambrosii et Augustini*, and Bishop Cosin in 1662 wished this title, analogous to those of the Athanasian Creed and the prayer of St Chrysostom, to be restored¹. In the Prayer Book of

¹ See Freeman, *Principles*, I. 410. Blunt's *Annotated Prayer Book*, p. 10.

1549 it was ordered to be used daily throughout the year except in Lent. This restriction was removed in 1552. According to the Use of Sarum, it was to be sung on Sundays and Festivals only, except in Advent and from Septuagesima to Easter. It may be divided into three parts; the first being an act of praise, the second a confession of faith, the third a supplication. The precatory portion is aptly introduced by the mention of Christ's coming in judgment, and at the close of the hymn is applied to each individual, by the use of the first person singular; so as to leave upon every one who has joined in it the sense of his own personal responsibility.

The method of singing this hymn was from very ancient times different from the mode in which the Psalms were recited. Boethius has given a specimen of the music to which it was set in his time (the end of the fifth century), which is substantially the same as that in the Roman Breviaries. It cannot strictly be called a chant, but is rather a succession of chants; the first continuing down to 'Also the Holy Ghost the Comforter,' the second to 'We believe that thou, &c.' after which several changes are introduced. This irregular chant was the origin of those arrangements of the canticles, peculiar to the Church of England, technically called 'Services,' consisting of a series of varied airs, partly verse, partly chorus, to which the canticles in all regular choirs are sung. The canticles have usually been set to 'Services' by church-musicians from the time of Edward VI.¹

The *Te Deum* has often been used as a separate Service on occasions of special rejoicing. It was commanded to be said 'with the procession in Eng-

¹ Jebb, *On the Choral Service of the Church.*

lish' (i. e. the Litany), in 1547, at a thanksgiving at St Paul's for the victory over the Scots at Musselburgh¹; it concludes the Service at the coronation of our Sovereigns; and it is appointed to be sung at the installation of the Master of Trinity College, Cambridge.

'The Heavens and all the powers therein.'
Psalm xix. 1.

'To thee Cherubim,' &c. Isaiah vi. 3, Rev. iv. 8.

'The noble army of martyrs,' in the original *candidatus*, 'white-robed,' from Rev. vii. 9, &c.

'Thine honourable, *trus*'—*verum*, i. e. 'very,' as it is translated in the English Primer edited by Maskell (see above, p. 8), and as in the Nicene Creed, 'Very God of very God.'

'honourable,' used to translate *venerandum*, perhaps from John v. 23. 'That all men should honour the Son.' Maskell's Primer has 'worshipful.'

'The King of Glory.' Psalm xxiv. 7.

'When thou tookest upon thee,' &c. The meaning of the original is, 'When, to deliver man, thou wast about to take upon thee the nature of man.' 'Tu, ad liberandum, suscepturus hominem.' This meaning is more clearly expressed in an Irish MS., not later than the tenth century, 'Tu ad liberandum mundum suscepisti hominem.'²

'The sharpness of death,' in the Latin *mortis aculeo*, 'the sting of death,' from 1 Cor. xv. 55.

'Thou sittest,' &c. Col. iii. 1.

'Whom thou hast redeemed with thy precious blood.' (*rupis aluari*), 1 Pet. i. 18, 19, Rev. v. 9.

'To be numbered with thy saints,' Rev. v. 11.

'The number of them was ten thousand times ten thousand, and thousands of thousands.' The read-

¹ Strype, *Memorials of Cranmer*, i. ii. 3.

² Procter, *On the Prayer Book*, p. 223.

ing in the old Latin MSS. is *munerari*, which in the early English versions was rendered 'make hem to be rewardid with thi seyntis.' The change to *numerari* was doubtless due to an error in transcribing¹.

'Save thy people, and bless thine heritage.' This and the next verse are from Psalm xxviii. 9 : *heritage* and *inheritance* are here taken to mean the whole number of the inheritors.

'Day by day,' &c. Psalm cxlv. 2.

'Let thy mercy lighten upon us.' Psalm xxxiii.

22. *Lighten*, an obsolete form of *light* or *alight*.

'In thee have I trusted,' &c. Psalm xxii. 4, 5.

The hymn in the original Latin is as follows²:

Te Deum laudamus : te Dominum confitemur.
 Te æternum Patrem : omnis terra veneratur.
 Tibi omnes Angeli : tibi cœli et universæ potestates,
 Tibi Cherubin et Seraphin : incessabili voce proclamant,
 Sanctus, Sanctus, Sanctus : Dominus Deus Sabaoth,
 Pleni sunt cœli et terra : majestatis gloriæ tuæ.
 Te gloriosus Apostolorum chorus,
 Te Prophetarum laudabilis numerus,
 Te Martyrum candidatus : laudat exercitus.
 Te per orbem terrarum : sancta confitetur Ecclesia;
 Patrem immensæ majestatis;
 Venerandum tuum verum : et unicum Filium;
 Sanctum quoque Paracletum Spiritum.
 Tu Rex gloriæ Christe.
 Tu Patris sempiternus es Filius.
 Tu ad liberandum suscepturus hominem : non horruisti
 Virginis uterum.
 Tu devicto mortis aculeo : aperuisti credentibus regnæ
 colorum.
 Tu ad dextram Dei : sedes in gloria Patris.
 Judex crederis esse venturus.
 Te ergo quæsumus, famulis tuis subveni : quos pretiosæ
 sanguine redemisti.
 Æterna fac cum sanctis tuis : in gloria numerari.
 Salvum fac populum tuum Domine : et benedic hæreditati
 tuæ.

¹ See Maskell, *Mon. Rit.* II. p. 14.

² Palmer, *Orig. Lit.* I. 26.

Et rege illos : et extolle illos usque in æternum,

Per singulos dies : benedicimus te.

Et laudamus nomen tuum : in sæculum et in sæculum sæculi.

Dignare Domine die isto : sine peccato nos custodire.

Miserere nostri Domine : miserere nostri.

Fiat misericordia tua Domine super nos : quemadmodum speravimus in te.

In te Domine speravi : non confundar in æternum.

Maskell's Primer translates *incessabili voce*, "with unceasing voice"; *Sabaoth* "virtues"; *laudabilis numerus*, "praisable number"; *candidatus exercitus*, "white oost" (host); *non horruisti*, "thou wast not skoymus" (squeamish?). The expression of trustful repose in God, with which the hymn concludes, would have been still better preserved in the English version, if *non confundar*, &c. had been rendered, as it might more properly have been, "I shall not be confounded for ever."

The Song
of the
Three
Children.

The Song of the Three Children, or *Benedicite*, which is added as an alternative to the *Te Deum*, was used as a hymn in the Jewish Church, though not received into the Jewish canon. It is not extant in Hebrew, and was probably composed by an Alexandrine Jew, as a paraphrase upon the 148th Psalm. It was used by the Christians in their devotions from the most early times. St Cyprian quotes it as holy Scripture, in which opinion he is supported by Rufinus, who inveighs against St Jerome for doubting its divine authority, and informs us that it was used in the Church of Toledo long before his time, who himself lived in 390 A.D. St Chrysostom says that it was sung throughout the world, and would continue to be sung in future generations¹. In the ancient Eng-

¹ Bingham, *Ant.* xiv. 2. 6.

lish Offices, the *Benedicite* was the first hymn at Lauds.

This hymn is very appropriate to be used when we would glorify God for his works, or when the Lesson treats of the creation, as on Septuagesima Sunday. In the Prayer Book of 1549 it was appointed to be used in Lent.

The hymn *Benedictus*, or the song of Zacharias, and the psalm *Jubilate Deo*, were, like the preceding, used at Lauds in the ancient English Offices. The *Jubilate* was added in 1552, as an alternative to be used when the *Benedictus* is read in the first Lesson.

The use of what is called a voluntary, after the second Lesson, was common at the time of the Reformation, as appears from the following account of it given by Lord Bacon¹: 'After the reading of the Word, it was thought fit that there should be some pause for holy meditation, before they proceeded to the rest of the Service: which pause was thought fit to be filled rather with some grave sound than with a still silence; which was the reason of playing upon the organs after the Lessons were read.'

The pause alluded to in the preceding passage denoted the transition to another part of the Service, corresponding with *prime* in the Breviary.

That which we call the Apostles' Creed, is the ancient Confession of the Church of Rome. It contains in a brief and simple form the principal articles of the Christian faith, without any reference to the heresies, against which the Nicene and Athanasian Creeds are directed. Those heresies arose in the East, and spread there extensively; and it became necessary to meet them by introducing

¹ Pacification of the Church, *Works*, II. 540.

new and more accurate definitions into the formularies of faith: they did not, however, disturb the Roman Church; and her primitive Creed was retained, at least for some time, without addition. But even this formulary was probably an amplification, though a very ancient one, of a still simpler confession of faith, used by the Apostles in admitting the first converts to the Church. For we may safely disregard the tradition which Rufinus has preserved, that the Creed, as we now have it, was framed by the Apostles, and that each of the twelve had a share in the composition of it. From the notices which occur on the subject in the most ancient records of the Church, it appears that in the first age the confession of faith made by converts at baptism was of the simplest kind, amounting to no more than a declaration of belief in the three divine Persons in whose name they were baptized; nor does it appear that a public confession was repeated, as now, in the Services of the Church, or that it was required to be made on any other occasion but at baptism. The custom of saying the Nicene Creed in the daily Service was commenced in the Church of Antioch about the year 471 A.D.; in the Church of Constantinople A.D. 511; in the Spanish Church after the Council of Toledo, A.D. 589; in the Gallican Church in the reign of Charlemagne; and from thence it passed into the Anglo-Saxon Church. It was not adopted by the Roman Church till the year 1014; but the Athanasian Creed had long been used in the Services of that Church, and the Apostles' Creed as far back as the fourth century¹. According to the use of Sarum, the Apostles' Creed was said daily at *prime*, but was repeated, like the Lord's Prayer (p. 106) inaudibly by the priest, and

¹ Bingham, x. 4. 17.

privately by the choir, the former raising his voice at the words *carnis resurrectionem*, and the latter making the response, *et vitam æternam*. Amen. The Athanasian Creed was sung publicly every day at prime; the Nicene in the Mass. Cardinal Quignonius, in his Breviary, A.D. 1536, appointed the Apostles' Creed to be said publicly in the daily Service, and that example was followed by our Reformers. The Apostles' Creed was used in the Anglo-Saxon Offices before the Norman Conquest; and one of the most early copies of that Creed now remaining is found in Greek, written in Saxon characters, at the end of King Athelstan's Psalter, about the year 703. It is as follows:

Πιστεύω εἰς Θεὸν Πατέρα παντοκράτορα, καὶ εἰς τὸν Χριστὸν Ἰησοῦν Υἱὸν αὐτοῦ τὸν μονογένητον, τὸν Κύριον ἡμῶν, τὸν γεννηθέντα ἐκ Πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου· τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα, ταφέντα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανοὺς, καθημένον ἐν δεξιᾷ τοῦ Πατρὸς, ὃθεν ἔρχεται κρίναι ζῶντας καὶ νεκρούς· καὶ εἰς Πνεῦμα ἅγιον, ἁγίαν ἐκκλησίαν, ἄφесιν ἁμαρτιῶν, σαρκοῦς ἀνάστασιν. Ἀμήν.

The following, which very nearly resembles the above, is the form of the Creed, as given by Rufinus, and stated by him to have been in use in the Church of Rome in his time, the end of the 4th century.

Credo in Deum Patrem omnipotentem. Et in Jesum Christum, unicum Filium ejus, Dominum nostrum; Qui natus est de Spiritu Sancto ex Maria Virgine; Crucifixus sub Pontio Pilato, et sepultus; Tertia die resurrexit a mortuis. Ascendit in cælos; Sedet ad dexteram Patris; Inde venturus est judi-

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care vivos et mortuos. Et in Spiritu Sancto; Sanctam Ecclesiam; Remissionem Peccatorum; Carnis resurrectionem.

This is probably the form in which the Creed was used in the middle of the second century. It will be seen, therefore, that the following additions, marked by italics, were made subsequently:

Maker of heaven and earth;
conceived by the Holy Ghost;
dead and buried;
He descended into hell;
the right hand of God the Father Almighty;
the holy Catholic Church;
the Communion of Saints;
and the life everlasting.

For the history of these additions, see the treatise of Bishop Pearson *On the Creed*.

Ancient
English
Versions
of the
Creed.

It is interesting to compare together the following versions of the Creed, of the thirteenth, fourteenth, and fifteenth centuries, respectively; extracted from Maskell's *Monumenta Ritualia*, II. 240.

1. From one of the Cotton MSS. in the British Museum of the thirteenth century.

Hi true in God, fader halmichttende, that makede heven and herdethe: and in Ihesu Krist, is ane lepi sone, hure laved, that was bigotin of the hali gast, and born of the mainden marie, pinid under Puncce Pilate, festened to the rode, ded and dulvun, licht in til helle, the thride dai up ras fra dede to live, stey in til hevenne, sitis on his fadir richt hand, fadir alwald- and, he then sal cume to deme the quike an the dede. Hy trone hy theli gast, and hely kirke, the samning of halges, forsifnes of sinnes, uprisigen of fleyes, and life withhuten ende. Amen.

2. From a Harleian MS. in the British Museum of the fourteenth century.

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I beleue into god, fader almyyti, maker of heuene and of erthe: and into Iesu Crist his onli sone, oure lord, which was conceyued of the holi goost, borun of the virgyne marie, he suffrid passioun Pilat of pounce, crucified, deed and buried: he wente down to helle, the thridde day he roos aȝen from deeth to liif, he stized to heuene: there he sittith on the riȝthalf of god the fadir almyyti: and fro thens he is to come to deeme the quyke and the deede. I belieue in the holi goost, al holi chirche, communynge of seyntis, forȝeuenes of synnes, aȝenrisyng of fleisch, and euerlastyng liif. Amen.

3. From a MS. in the Bodleian Library of the fifteenth century.

I beleue in God, Fadre alle myȝty, shapere of heuene and of erthe. And in Ihesu Crist his conlepye sone, oure Lord oon: whiche was conceyvede of the Holy Goost: born of the mayden marye: suffrede undir the Ponce Pilate: crucifyede, and dede: and is buried: cometh down to helles: the thridde day he roos from deethis: steyed up to heuenes: sitteth on his Fadre rizte side, God alle myȝty: and fro thense he is to come for to deeme the quyke and dede. I beleue in the Holy Spirit, holy chirche, comunyng of seyntes, forȝeuenes of synness, risyng of fleshe unto ay lastyng lif. So mote it be. Amen.

4. From the Prymer in English and Latin.
8vo. Paris, 1538.

I beleue in god, the father almyghty, maker of heuen and earthe. And in Iesu Chryst hys onely sonne our Lorde. Whiche was conceyued by the holy ghoste, and borne of the virgyn Mary. Which suffred deathe under Pons Pilate, and was crucified, deade, and buried. Which descendyd to hell, the thyrd day rose from death to lyfe. Whiche ascendyd into heven, and sytteth at the ryȝt hande of god, the father almyghtye. And from thens, shall come for to iudge both the quycke and the deade. I beleue in the holy ghoste. The holy churche catholike, the comunyon of sayntes. The remysyon of synnes. The resurreccyon of the flesshe. And the lyfe euerlastyng. So be it.

The word *creed* is derived from the first word in the Latin, *Credo*, which is the name in common

Origin of
the word
Creed.

use to this day among Roman Catholics; similarly, the Lord's prayer by them is termed, from its initial words, *Pater noster*; and many hymns and psalms are named in the same way. The old name *symbolum* denoted that the brief summary of his faith was the *watchword* by which the soldier of Christ was to be known.

Turning
towards
the East.

The custom of turning towards the East during the repetition of the Creed is still very generally observed. The catechumens of the early Church at their baptism, after turning to the West to renounce the devil, turned to the East to make the solemn confession of their faith¹. This practice may have supplied a special reason for looking towards the East in saying the Creed: but the early Christians in their prayers looked in that direction; and their churches were built and arranged with a view to their doing so. The custom is frequently noticed by the fathers, who assign several reasons for it, as for instance, 1. That the East was the symbol of Christ, who was called in Scripture 'the orient,' and the 'Sun of righteousness.' 2. That the East was the place of paradise. 3. That it was the more honourable part of creation. 4. That Christ made his first appearance in the East, and will there appear again at the last day. But whether the usage was originally founded on any one of these reasons may be doubtful, as we find that the pagans generally worshipped towards the East; and a practice of this kind, being indifferent in itself, was likely to be continued when they changed their religion.

Obeisance
at the
name of
Jesus.

It is hardly necessary to observe, that the obeisance made by the whole congregation on pronouncing the name of Jesus, and confessing their

¹ Bingham, *Anst.* xiii. 8. 15.

faith in Him, is in accordance with the spirit of the passage of St Paul, 'that at the name of Jesus every knee should bow'. For this custom we have written authority in the 18th canon, which orders, 'that when in time of divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world,' &c. In this, as in other cases, the sign is of value only for the sentiment which it betokens; and care should be taken lest it degenerate into mere mechanical action.

Rubric before the Creed—'shall be *sung* or said.' The public recitation of the Creed is an act of praise, as well as a profession of faith.

The prayers (*preces*) which follow the Creed, including the lesser litany, as it is called, the Lord's prayer, and the versicles and responses, are of great antiquity in the Western Church, and always occupied the position which they now have in the Service. They are as follows in the Breviary of Sarum, though in a different order and arrangement:

Dominus vobiscum, Et cum spiritu tuo. Oremus.
Kyrie eleison. Christe eleison. Kyrie eleison. Pater
noster, &c.

Ostende nobis, Domine, misericordiam tuam.

Et salutare tuum da nobis.

Domine salvum fac regem.

Et exaudi nos in die qua invocaverimus te.

Sacerdotes tui induantur justitiam.

Et sancti tui exultent.

Salvum fac populum tuum, Domine.

Et benedic hereditati tue.

¹ Phil. ii. 10.

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Da pacem, Domine, in diebus nostris.
 Quia non est alius qui pugnat pro nobis nisi tu Deus
 noster.
 Cor mundum crea in me, Domine.
 Et Spiritum sanctum tuum ne auferas a me.

The versicle, 'The Lord be with you,' and the response to it, appear to be taken from Ruth ii. 4: 'And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.' This mutual salutation of Priest and people has been customary in the Church from the earliest antiquity: it was enjoined by the Council of Bracara, A.D. 675, to be used before the celebration of the Eucharist, and spoken of as an Apostolical tradition; 'sic ab Apostolis traditum, sic omnis retinet oriens.' As before the Psalms there is a mutual exhortation between the Minister and people, the Minister saying, 'Praise ye the Lord,' and the people answering, 'The Lord's name be praised;' so here, before they begin their petitions, they commend each other to the Divine grace.

The exhortation, *oremus*, 'Let us pray,' was formerly used before the Collects, when the change was made from the litanetical or versicular form to the continuous prayer, or *oratio*; and it still has that place in the Litany and in the Communion-Service after the Commandments. Here it forms an introduction to the whole Office of prayer. In the ancient Church this form was pronounced by the Deacon (*δεήθωμεν, δεήθωμεν ἑκτενωῶς*), as if to remind the people that they were to accompany the Priest silently in the Prayer which he was about to make, though they were not to interrupt him by responses.

The Greek form of the lesser litany 'Kyrie eleison,' was retained in the Western Church, on

account, it has been said, of some peculiar efficacy supposed to reside in the words of the original; but more probably from that feeling of reverence, engendered by usage, which in later ages led to the retention of the Latin language in the Service of the Church, when it had ceased to be the vernacular tongue. Derived perhaps from the opening of the 51st psalm, this supplication is now, in its three-fold form, an address to the Holy Trinity. In the old Offices, each clause was repeated three times. It is mentioned by Arrian, a writer of the second century, as a heathen prayer; τὸν θεὸν ἐπικαλούμενοι δεώμεθα αὐτὸν Κύριε ἐλέησον¹.

The rubric which orders the Priest to stand while he says the versicles after the Lord's prayer, was added in 1552. It is probably founded on the practice of the Priests in the unreformed Church. For it was, and still is, the custom there for the Priest at all the long prayers to kneel before the altar, and mutter them softly by himself; but whenever he comes to any versicles to which the people are to make their responses, he rises up and turns himself to them in order to be heard: which custom the compilers of our Liturgy might probably have in mind when they ordered the Minister to stand up in this place.

The versicles and responses are chiefly taken from the Psalms. Ps. lxxxv. 7, 'Shew us thy mercy, O Lord, and grant us thy salvation.' Ps. xx. 9 (as translated by the LXX.), 'O Lord, save the king; and hear us in the day when we call upon thee.' Ps. cxxxii. 9, 'Let thy Priests be clothed with righteousness: and let thy saints sing with joyfulness.' Ps. xxviii. 9, 'Save thy people, and give thy blessing unto thine inheritance' (which

¹ Epictet. ii. 7.

is also found in the *Te Deum*). The versicle, 'Give peace in our time,' &c., and the response, 'Because,' &c. are not found in the Psalms. The connexion between the two appears to be this: we pray to God to give us peace, because there is no one who can secure this blessing for us besides Him. The Roman Breviary has instead, 'Fiat pax in virtute tua; et abundantia in turribus tuis:' which is from Ps. cxxii. 7. The last versicle and response, 'O God, make clean,' &c., are from Ps. li. 9, 10.

The petitions contained in these versicles are expanded in the collects and prayers which follow; the first in the collect for the day; the second in the prayer for the Queen; the third and fourth in the prayer for the clergy and people; the fifth in the second collect, for Peace; the last in the third collect, for Grace.

The Col-
lects.

The versicles were followed in the ancient Service-books, as in our Prayer Book, by Collects (*orationes*), in which the Priest collected, and offered up alone the various supplications previously made by himself and the people jointly.

Of the first collect, which is variable, we shall speak hereafter (Chap. VIII.).

The second collect, for Peace, is found in the Sacramentary of Gelasius, A. D. 494, and has been used in the English Church for at least 1200 years. In the Latin it is much more condensed:

Deus auctor pacis et amator, quem nosse vivere, cui servire regnare est, protege ab omnibus impugnationibus supplices tuos; ut qui in defensione tua confidimus, nullius hostilitatis arma timeamus.

'the author of peace,' 1 Cor. xiv. 33. 'For God is not the author of confusion, but of peace.'

'in knowledge of whom standeth our eternal life,' John xvii. 3. 'And this is life eternal, that

they might know thee the only true God,' &c. *Standeth*—i.e. consisteth; as in Art. IX. 'Original sin standeth not in the following of Adam.' Compare the commencement of the collect for St Philip and St James's day; 'O Almighty God, whom truly to know is everlasting life.'

It is observed by Wheatly, that in the collect for Peace which we use at Morning Prayer, before we engage in the various affairs of the day, we pray for outward peace, and desire to be preserved from the injuries, affronts, and wicked designs of men: but in that for the evening we ask for *inward* tranquillity, for that peace which the world cannot give, as springing from the testimony of a good conscience, that so each of us may with David be enabled to say, 'I will lay me down in peace, and take my rest;' having our hearts as easy as our heads, and our sleep sweet and quiet.

The third collect, for Grace, is of equal antiquity. In the Sarum Breviary it was as follows.

Domine sancte, pater omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti; tua nos hodie salva virtute; et concede ut in hac die ad nullum declinemus peccatum, nec ullum incurramus periculum; sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur.

'That is righteous.' *That*, for 'that which,' occurs in the Bible and Shakspeare.

The five prayers which follow were formerly said at the end of the Litany, and were introduced into the daily service in the year 1662, after the example of the Scottish Liturgy of 1636. Had they been placed here when the Prayer Book was originally framed, they would probably have been termed *collects*, like the three which precede them. In the ancient Service-books such prayers were called *memoriæ*, commemorations, *memoriæ de pace*,

The Prayers
for the
Queen. &c

de gratia, pro rege, &c. The first two do not appear to be taken from any ancient Offices, though in expression and substance they are conformable to many prayers for kings, &c., in the Liturgies of the primitive Church. As examples of elevated 'rhythmical prose, they are not surpassed by any compositions in our language.

'King of kings, Lord of lords,' the Saviour is thus described, 1 Tim. vi. 15. 'Wealth,' weal, prosperity. The latter word is substituted in the American Prayer Book, both here and in the Litany ('in all time of our wealth').

The Royal Family was not mentioned in the Prayer Book before the reign of James I., because both his protestant predecessors died without issue. But at his accession the present prayer was added. When first inserted it began 'Almighty God, which hast promised to be a Father of thine elect and of their seed.' In 1627, Charles I. being at that time without issue, the present form, 'Almighty God, the fountain of all goodness,' was substituted. In 1628 the original clause was restored, and Prince Charles and the Lady Mary were mentioned by name. In 1633, possibly because the clause was thought to savour a little of Calvinism, or else to render unnecessary for the future this frequent adaptation to circumstances, the present form was finally replaced, by the direction, as it seems, of Archbishop Laud.

The Prayer for the Clergy and people is found in the Sacramentary of Gelasius. It was added to our Liturgy at the revision in 1559. It has probably been used in the English Church for 1200 years. The Latin is as follows :

Omnipotens sempiterne Deus, qui facis mirabilia magna solus ; prætende super famulos tuos pontifices,

et super cunctas congregationes illis commissas, spiritum gratiæ salutaris; et ut in veritate tibi complacent, perpetuum eis rorem tue benedictionis infunde.

The word *Pontifices* here comprehends all the clergy; Bishops in the first five centuries being entitled not simply *pontifices*, but *pontifices maximi*¹.

The word *curate* is derived from the mediæval Church (*curatus*), and properly includes all who have the *cure* or care of souls. Its special application to designate a clergyman who assists the incumbent has come into use since the Reformation. Before that period this class of ministers probably did not exist, or at least not in sufficient numbers to have a separate denomination.

The preface of this prayer is from Psalm cxxxvi. 4, and implies that the existence and conservation of the Church is a marvel due to God alone. The concluding sentence, 'Grant this,' &c. it will be observed, is not in the original, but was added by our Reformers. We can hardly be mistaken in supposing that it was suggested by the undue assumptions made on behalf of the priests in the Romish Church. It declares that the blessings which we invoke on the clergy are not for their honour, but Christ's; and that we look not to them but to Christ, as our only Advocate and Mediator, according to 1 Tim. ii. 5.

The prayer of St Chrysostom is so called because it occurs in the Liturgy of the Church of Constantinople, which bears the name of that celebrated father. It is not, however, found in the most ancient MSS. of that Liturgy, but in those of the Liturgy of St Basil, where it precedes the third anthem at the beginning of the Communion Service.

The Prayer
of St Chry-
sostom.

¹ See Bingham, I. 71.

It is doubtful whether the prayer be as old as the time of Basil or Chrysostom; but it has been used from a very ancient date in the Churches over which these two fathers presided, namely, those of Cæsarea and Constantinople.

The prayer is addressed to our Lord, as appears both from the reference to the promise made by Him (Matth. xviii. 20), and from the absence of the termination usual in prayers offered to the Father. This is clear in the original Greek, but is made somewhat ambiguous in the English, by the opening invocation, which is more commonly addressed to the Father, though equally applicable to the Son:

Ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν
χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμ-
φωνοῦσιν ἐπὶ ὀνόματί σου, τὰς αἰτήσεις παρέχειν
ἐπαγγελάμενος· αὐτοὺς καὶ νῦν τῶν δούλων σου
τὰ αἰτήματα πρὸς τὸ σύμφερον πλήρωσον, χορη-
γῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς
σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον
χαριζόμενος.

This prayer shews how ancient is the term 'common prayer,' as applied to the Service of the Church, and as used in the title and preface of the Prayer Book.

'with one accord.' This phrase is used in the English Version of Acts i. 14 to translate *ὁμοθυμαδόν*.

The Bene-
diction.

The Office of Mattins appears to have always terminated with a benediction. In the Breviary of Sarum it was *In nomine Patris, et Filii, et Spiritus Sancti. Amen.* That which we use (2 Cor. xiii. 14) is derived from the Liturgies of the Eastern Churches, from those of Antioch,

Cæsarea, Constantinople, and Jerusalem, in which it had probably been used from primitive times. It was added to our Liturgy in 1559, when it was inserted at the end of the Litany. As it mentions the three persons of the Trinity, it is more proper to be used in the Christian Church than the ancient benediction enjoined by Moses (Numbers vi. 3), 'The Lord bless thee, and keep thee,' &c. which is, however, retained in the Office for the Visitation of the Sick. The word *fellowship*, used in the older English Versions (Tyndale, Cranmer and Geneva) as a translation of the Greek *κοινωνία*, was probably suggested by the word *societas* in the Latin Vulgate (Phil. ii. 1, &c.); the Authorised Version has *communion*, which is more apposite. The literal translation of the second clause is 'the love of God the Father.' By substituting *us* for *you* at the conclusion, the benediction has been made to assume the form of a prayer. The original is as follows :

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία
τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Our daily evening Service is a compilation from the ancient offices of Even-song, or Vespers, and Compline, as they were used in the English Church. In its introductory and concluding portions, it is a repetition of the morning Service.

The *Magnificat* bears a strong resemblance to the song of Hannah, 1 Sam. ii. 1. And we may well suppose that the Blessed Virgin had meditated that Psalm, before she burst forth into her own hymn of praise.

'The *lowliness* of his handmaiden,' i.e. 'the low estate' (as in the Authorised Version), not humility

of mind, which the Virgin was too humble to ascribe to herself. In like manner, by 'the humble and meek,' are meant those 'of low degree,' as in the Authorised Version. The words in the original are ὑποὶ ταπεινός. This is the only passage of Scripture in which God is spoken of absolutely as the 'mighty One,' ὁ δυνατός.

'Hath magnified me,' i. e. hath done to me great things. The phrase in the original (ἐποίησέ μοι μεγαλῆα) is not quite the same as that translated 'doth magnify' (μεγαλύνει) at the beginning of the hymn.

The *Magnificat* and *Nunc Dimittis*, being hymns of a contemplative and quiet character, are, as Bishop Jebb has observed, peculiarly suitable to be used in our evening devotions; while the *Te Deum* and *Jubilate* express the active joy which befits us in the morning. It is also to be observed that the Canticles of Evensong lead us especially to meditate on the mystery of the Incarnation.

The second and third collects are as follows in the Breviary of Sarum:

Deus a quo sancta desideria, recta consilia, et justa sunt opera; da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium subblata formidine, tempora sint tua protectione tranquilla.

Illumina, quæsumus, Domine Deus, tenebras nostras; et totius hujus noctis insidias tu a nobis repelle propitius.

'that peace which the world cannot give.' John xiv. 27: 'My peace I give unto you: not as the world giveth, give I unto you.' 'Lighten our darkness.' 2 Sam. xxii. 29: 'The Lord will lighten my darkness.' Ps. xviii. 28: 'Thou also shalt light my candle: the Lord my God shall make my darkness to be light.'

CHAPTER VI.

The Creed of St Athanasius.

THE name of St Athanasius, the illustrious Origin of the Creed. defender of the doctrine of the Trinity, has long been given to this formulary, which is also known as the *Quicumque vult*. He was Bishop of Alexandria in the fourth century; and after undergoing many conflicts and much persecution in defence of the faith, he died in the year 375. Several Creeds and confessions are extant, which are undoubtedly his; but it is generally agreed among the learned that he was not the author of that which is used in the public service of the Church. Its history had been most ably investigated by Dr Waterland, who concludes that it was originally written in Latin, and shews that as early as 1233 the legates of Pope Gregory IX. (who quoted it at Constantinople as an authority in favour of the double procession of the Holy Ghost) were obliged to acknowledge that this was the case. 'The style,' he says, 'and phraseology of the Creed; its early reception among the Latins, while unknown to the Greeks; the antiquity and number of the Latin MSS. and their agreement for the most part with each other, compared with the lateness, scarceness, and disagreement of the Greek copies, all concur to demonstrate that this creed was originally a Latin composition, rather than a Greek one.'

Probably
composed
in France.

The same learned author further argues that the Creed was probably composed in France, alleging as reasons for this opinion—1. That it was received in the Gallican Church, so far as appears, before all Churches. 2. That it was greatly esteemed by Gallican councils and Bishops. The Priests in that Church were commanded to learn it by heart. 3. That it was first admitted into the Gallican Psalter, and first received in those countries in which that Psalter was received—viz., Spain, Germany, and England. 4. That the oldest version of it, and the oldest writers who notice and comment upon it, are Gallican. 5. The occasion which brought it into note may also be found in the history of the Gallican Church. For ‘upon the revival of the Arian controversy in Gaul, under the influence of the Burgundian kings, it was obvious to call one side Athanasians and the other Arians; and the Creed, being a summary of the orthodox and catholic faith, might in process of time acquire the name of the Athanasian faith, or *fides Athanasii*, in opposition to the contrary scheme which might as justly be called the *fides Aarii*; just as the title of Apostolical given to the Roman Creed occasioned the mistake about its being made by the Apostles.’ Dr Waterland has given reason for thinking that it was composed by Hilary, Bishop of Arles, in 430 A.D.¹ He concludes that it was recognised as a rule of faith in 550, and received into the public offices of the Gallican Church not later than 670. He fixes upon the year 800 as the date of its reception in England. It was presented to the Pope by

¹ See, however, Mr Harvey's *History of the Creeds*, p. 559. He contends for a somewhat earlier date, and would assign the Creed to Victricius, Bishop of Rouen, A. D. 401.

Charlemagne (who valued it highly, and dispersed it wherever he went) in 772, but as the Church of Rome was always tenacious of her own Offices, and looked coldly upon formularies which were not of her framing, it was probably not received there till a later period, though still earlier than 930 A.D. In the Greek Churches it was received in the seventh century, the requisite alteration having first been made respecting the procession of the Holy Spirit, to adapt it to the dogma of the Greeks on that subject.

‘From the foregoing account,’ says Dr Waterland, ‘it appears that its reception has been both general and ancient. It hath been received by Greeks and Latins all over Europe; and if it hath been little known among the African and Asian Churches, the like may be said of the Apostles’ Creed, which hath not been admitted, scarce known, in Africa, and but little in Asia, except among the Armenians, who are said to receive it. So that for generality of reception, the Athanasian Creed may vie with any, except the Nicene, or Constantinopolitan, the only general Creed common to all the Churches. As to the antiquity of its reception into the sacred Offices, this Creed has been received in several countries, France, Germany, Italy, and Rome itself, as soon, or sooner, than the Nicene; which is a high commendation of it, as gaining ground by its own intrinsic worth, and without the authority of any general council to enforce it. And there is this thing further to be said for it, that while the Nicene and Apostles’ Creeds have been growing up to their present perfection in a course of years, or centuries of years, and not completed till about the year 600, this Creed was made and perfected at once, and is more ancient, if con-

sidered as an entire form, than either of the others; having received its full perfection, while the others wanted theirs.'

The 'dam-
natory
clauses.'

The Creed was framed at a time when the Church was disposed to shew little tenderness towards the maintainers of heretical opinions. It was thought, till experience slowly proved the contrary, that false doctrine was to be extirpated by persecution, and excluded by vehemence of denunciation. The principles of toleration were the growth of a later age. No portion of this formulary was, perhaps, responded to with more favour at its first promulgation, than the sentences which declare the condemnation of those who dissent from its definition of the faith. These 'damnatory clauses,' however, have in modern times given offence to many persons who make no objection to the substance of the Creed. The prelates who were appointed to review the Prayer Book in 1689 endeavoured to remove the scruples which were entertained on this subject. They framed a rubric, explaining that 'the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian faith.' This explanation, though not embodied in a rubric, is generally adopted by the divines who have written in defence of the Creed. It might have been a judicious course to omit the clauses in question; but a great unwillingness must always have been felt to mutilate a formulary, which, though not promulgated by the authority of a general council, has had universal reception for so many centuries. The following remarks by Archbishop Secker on this subject are worthy of consideration: 'The condemnation, contained in two or three clauses of this Creed, belongs (as the most zealous defenders

Explained
by Arch-
bishop
Secker.

of our faith in the holy Trinity agree, and as every one who reads it considerably will soon perceive), not to all, who cannot understand, or cannot approve, every expression in it, but only to such as deny the "Trinity in Unity," or "three Persons and one God." 'This alone is said to be "the Catholic faith." The words that follow after "for there is one Person of the Father," and so on, are designed only to set this forth more particularly. Our condemnation is no more hard and uncharitable than our Saviour's is at Mark xvi. 16. And neither is so; because both are to be interpreted with due exceptions and abatements. Suppose a collection of Christian duties had been drawn up, and it had been said in the beginning or at the end of it, "this is the catholic practice, which except a man observe faithfully, he cannot be saved," would not every one understand, that allowance must be made for such things, as a man through involuntary ignorance mistook, or through mere infirmity failed in, or was truly sorry for, so far as he knew he had cause? Why, then, are not the same allowances to be understood in speaking of doctrines? For when the Creed says that "Whosoever will be saved, *before all things* it is necessary that he hold the catholic faith," it doth not mean that true faith is *more necessary* than right practice, but that naturally it precedes it, and is to be first learnt in order to it. The intention, therefore, of the Creed, as well as of our Lord in the Gospel, is only to say, that whoever rejects the doctrine of it from presumptuous self-opinion, or wilful negligence, and doth not afterward repent of these faults; particularly if he is made sensible of them; or if not, at least in general, among his unknown sins; the case of such a one is desperate. But if

want of information, weakness of apprehension, or even excusable wrongness of disposition, should make him doubt or disbelieve any or the main part of this Creed; nay, which is vastly a worse case, the whole revelation of Christianity; though we pass judgment on his errors without reserve, and generally on all who maintain them, yet personally and singly we presume not to judge of his condition in the next world. "To his own master he standeth or falleth." Rom. xiv. 4.'

Since the last paragraph was written, the discussion on this subject has been renewed. In the course of the proceedings of the Ritual Commission of 1871, the objections to the "Damnatory Clauses" were strongly expressed, and carefully considered. With the view of removing them, an explanatory note was framed, which though favourably entertained at first, obtained the final approval of only a small number of the Commissioners. The publication of the proceedings of the Commission was followed by a wide and warm controversy on the whole matter. Much additional light was thrown on the origin and history of the formulary, which having been composed as a hymn, gradually obtained acceptance, though without synodical sanction, as a Confession of Faith. A strong desire was expressed by many both of the clergy and laity for its removal from the public service of the Church; while an equally strong feeling was manifested by others for its retention. Suggestions were made for leaving optional the recitation of it; for omitting the clauses which have been thought inconsistent with Christian charity; for translating it afresh: and an explanatory note was drawn up by Convocation. It would be beyond the scope of this treatise to enter upon so wide a field of discussion;

and we may here turn from it with the earnest hope, that where such strength of conscientious feeling has been shewn on both sides, there may be mutual forbearance for the present; and that a satisfactory solution of the difficulty may at length be found.

We may observe that this Creed consists, in a great measure, of negations. It was manifestly drawn up for the purpose of contradicting and excluding certain heretical opinions, which were at the time in circulation, respecting the doctrine of the Trinity, and the union of the divine and human natures in our blessed Lord. At the present day, therefore, it may well be found obscure by the unlearned, who are without any knowledge of those heresies. By some persons it is thought not only obscure, but presumptuous; because, as they say, it attempts to penetrate inscrutable mysteries: whereas it is itself a protest against the presumptuous definitions which had been already hazarded; and it is only for the purpose of rebutting them that it has recourse to any positive statements of doctrine. No one is qualified to understand, and much less to criticise, the terms of this Creed, till he has informed himself of the religious controversies which were rife at the time when it was composed. It has been urged with much force, that a formulary, which to a great portion of the people is unintelligible, ought not to be used in our public services. And yet it would be dangerous altogether to lay aside a bulwark which has been instrumental in protecting the Church against opinions at one time prevalent, and even now by no means extinct.

The Creed was said every Sunday in the Roman Church, and every day according to the use of Sarum: but the Service at which it was said was

Object of
the Creed.

How often
and in
what man-
ner re-
cited.

that of *Prime* at which the Congregation usually was not present¹. Our Reformers ordered it to be used only on certain days, the great festivals of the Church, and certain Saints' days, which were so selected that it might be repeated about once a month; and on other days the Apostles' Creed was appointed to be said. It was formerly sung, like the Psalms, and was designated by the title of the Psalm *Quicumque*. And the custom is still retained of repeating it in alternate verses, and sometimes of chanting it in the same manner as the Psalms.

Passages of
the Creed
explained.

The words 'Whosoever will be saved' are in the original *Quicumque vult salvus esse*, 'Whosoever is desirous of being saved' (or rather 'in a state of salvation'). The word *Trinity* is first applied to the Godhead by Theophilus, Bishop of Antioch, about 170 A.D. He says the first three days of creation 'are types of the Trinity—that is to say, of God, his Word, and his Wisdom:' *τύποι εἰς τῆς τριάδος, τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ.* (*Ad Autol.* II. 15.) And Tertullian, at the end of the second century, says, 'Ecclesia proprie et principaliter ipse est Spiritus, in quo est Trinitas unius divinitatis, Pater et Filius et Spiritus Sanctus.' And the phrase, 'Trinity in unity,' &c., is also of ancient date. Thus Epiphanius of the fourth century says, *Ὁμολογοῦμεν τὴν τριάδα, μονάδα ἐν τριάδι, καὶ τριάδα ἐν μονάδι, μίαν θεότητα Πατρὸς, καὶ Υἱοῦ, καὶ ἁγίου Πνεύματος.*

The verse 'Neither confounding the Persons,' &c., points at the error of Sabellius on the one hand, and of Arius on the other. Sabellius considered that the Father, Son, and Holy Ghost were but three different phases under which the one

¹ See an excellent Tract on the Athanasian Creed by Dr Hawkins, Provost of Oriel College, Oxford. (Parker, 1874.)

divine essence has been revealed to man: thus he confounded the Persons. Arius maintained that the Son was not of the same substance with the Father, and thus he divided the substance. Compare Anastas. et Cyril. Alex. *Explan. Orth. Fid.* 429. Θεὸς δὲ αἰὶ ἡ τριάς ὀνομάζεται· λέγοντες οὖν τρεῖς ὑποστάσεις, ἦτοι πρόσωπα τρία, οὐ λέγομεν τρεῖς οὐσίας ἢ τρεῖς φύσεις, ἢ θεοὺς τρεῖς, ἀλλ' ἐνὰ Θεόν, μίαν οὐσίαν, ἦτοι φύσιν, ὁμολογοῦμεν ἵνα μὴ ἀρειανίσωμεν· λέγοντες δὲ μίαν πάλιν οὐσίαν, ἦτοι φύσιν, οὐ λέγομεν μίαν ὑπόστασιν, ἵνα μὴ σαβελλιανίσωμεν, ἀλλὰ τρεῖς ὑποστάσεις, ἦτοι τρία πρόσωπα, ἐν μιᾷ θεότητι, οὐσίαν μίαν καὶ φύσιν πιστεύομεν. It will be seen from this extract that the words ὑπόστασις and πρόσωπον in Greek correspond to *Person* (having been adopted, as it seems, from the New Testament: see Heb. i. 3; 2 Cor. iv. 6), and οὐσία and φύσις to *substance*. The doctrine which is broadly stated in this and the preceding verse, is illustrated and set in different points of view by those which follow, down to 'He therefore that will be saved,' &c.

'The Father incomprehensible.' This in the original is *pater immensus*—i.e. immeasurable, which word is used in the Old English version of the Creed: e.g. in the Primer of 1539. The word *incomprehensible* may have been substituted on account of the ambiguous word in the Greek version ἀκατάληπτος: for at the time when our present translation was made, *incomprehensible* was in like manner of ambiguous meaning: it was not restricted to the sense which it now bears—viz. *that which cannot be grasped by the understanding*; but it was also used to mean *immeasurable*, as we may see in Hooker, v. 55. By Seneca the words *incomprehensibilis* and *immensus* are coupled together as synonymous.

'And yet they are not three eternal: but one eternal.' It may be objected, that inasmuch as they are three Persons, and each Person is eternal, therefore they are three eternal. But the meaning of the Creed is that they are not three eternal Gods. The words 'they are,' inserted in the English translation, are not necessary to the sense, as we see by their omission in the clause, 'And yet not three Lords,' &c.

'For like as we are compelled by the Christian verity.....so are we forbidden by the Catholic religion.' The authority of holy Scripture, and that of universal consent, are here distinctly recognised: for what is the Christian verity, but the clear sense of holy Scripture; and what the Catholic religion, but the concurrent judgment or tradition of the Church, the *consensus omnium*?

'The Son is of the Father alone,' *a Patre solo*, i.e. not like the Holy Ghost, who is from the Father and the Son. When the Greeks adopted this Creed, they overlooked the significance of *solo*, and allowed it to stand: but in the next verse 'The Holy Ghost is of the Father and of the Son,' they struck out the words 'and of the Son.' We need not here speak of the controversy and schism which was occasioned by the addition of those words to the Nicene Creed¹.

When it is said that 'in this Trinity none is afore or after other,' &c. we are not to understand it of order; for the Father is first, the Son second, and the Holy Ghost third in order. Neither are we to understand it of office; for the Father is supreme in office, while the Son and Holy Ghost condescend to inferior offices. But we are to under-

¹ A. Knox, *Remains*, III. 67.

² See below, chap. ix.

stand it, as the Creed itself explains it, of duration and dignity; in which respect none is 'afore or after other,' none 'greater or less,' but the whole three Persons co-eternal, and co-equal. (Waterland.)

'Must thus think,' *ita sentiat*, 'let him thus think,' see above, p. 46.

'Perfect God,' not such an imperfect and inferior God as Arius pretended; *perfectus* was used to translate τέλειος in the New Testament, Ephes. iv. 13, &c. 'Perfect man, of a reasonable soul,' &c. This is in opposition to Apollinaris, who asserted that Christ had a human body, without a rational soul, the Divine Logos or Word supplying the place of the soul: whereas in reality he had both soul and body as all men have, and was therefore 'perfect man.' (Waterland.)

'For as the reasonable soul and flesh is one man,' &c. This analogy is derived from St Augustine'. We are not to understand from it that the union of the two natures in Christ is *similar* to that of the soul and body in man; but in order to reconcile us to that divine mystery, we are reminded of one of the mysteries of our own being, which though incomprehensible, is perfectly familiar to us.

'which, except a man believe faithfully.' The words in the Latin formula are *fideliter ac firmiter*. Our Reformers have omitted *ac firmiter*, as if they intended to confine the condemnation to presumptuous rejection, and pass no sentence on intellectual vacillation².

The following is the Creed in the original Latin; ^{The Creed} which the careful student will not fail to compare ^{in the} Latin. closely with the English translation.

¹ See below, p. 153.

² A. Knox, *Remains*, III. 67.

Quicumque vult salvus esse : ante omnia opus est ut teneat catholicam fidem ;

Quam nisi quisque integram inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in unitate veneremur ;

Neque confundentes personas : neque substantiam separantes.

Alia est enim persona Patris, alia Filii : alia Spiritus Sancti.

Sed Patris et Filii et Spiritus Sancti una est Divinitas : æqualis gloria, cœterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius : increatus Spiritus Sanctus.

Immensus Pater, immensus Filius : immensus Spiritus Sanctus.

Æternus Pater, æternus Filius : æternus Spiritus Sanctus.

Et tamen non tres æterni : sed unus æternus.

Sicut non tres increati nec tres immensi : sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus ;

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus ;

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus ;

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque personam, Deum et Dominum confiteri : Christiana veritate compellimur ;

Ita tres Deos aut Dominos dicere : catholica religione prohibemur.

Pater a nullo est factus : nec creatus nec genitus.

Filius a Patre solo est : non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio : non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii : unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres personæ : cœternæ sibi sunt et cœquales.

Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur : quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem : minor Patre secundum humanitatem.

Qui licet Deus sit et homo : non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad coelos, sedet ad dextram Dei Patris omnipotentis : inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam : qui vero mala in ignem æternum.

Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit : salvus esse non poterit.

Gloria Patri, &c.

The author of the Creed derived very much of ^{Phrases taken from St Augustine.} his phraseology from the writings of St Augustine, as will appear from the following quotations¹.

Recte igitur Catholicæ disciplinæ majestate institutum est, ut accedentibus ad religionem fides persua-
deatur ante omnia. *Aug. de Util. Cred.* 13.

¹ From Mr. Stephens's edition of the *Book of Common Prayer*, p. 501, &c.

Estque ipsa æterna et vera et cara Trinitas, neque confusa, neque separata. *De Civit. Dei*, xi. 28.

Catholicam fidem, quas nec confundit nec separat Trinitatem, nec abnuat tres personas, nec diversas credit esse substantias. *Contr. Maximin.* ii. 22.

Quicquid est Pater quod Deus est, hoc Filius, hoc Spiritus Sanctus. *In Ps.* lxxviii.

Æternus Pater, cœternus Filius, cœternus Spiritus Sanctus. *Serm. cv. de Verb. Luc.* ii.

Nec tamen tres omnipotentes, sed unus omnipotens. *De Trinit.* v. 8.

Deus Pater, Deus Filius, Deus Spiritus Sanctus. *Ibid.* viii. *Proœm.*

Non tamen tres Deos, sed unum Deum dicimus. *Ibid.* v. 8.

Sic et Dominum si quæras, singulum quemquæ respondes; sed simul omnes non tres dominos Deos, sed unum Dominum Deum dico. *Contr. Maximin.* ii. 23.

Cum de singulis quæritur, unusquisque eorum et Deus et omnipotens esse respondeatur; cum vero de omnibus simul, non tres dii vel tres omnipotentes, sed unus Deus omnipotens. *De Civit. Dei*, xi. 24. (The phrase *veritas Christiana* is in Tertull. *adv. Marcion.* i. 3.)

Dicimus Patrem Deum de nullo. *Serm. cxi.*

Ille Filius est Patris, de quo est genitus; iste autem Spiritus utriusque, quoniam de utroque procedit. *Contr. Maximin.* ii. 14.

Neque natus est sicut unigenitus, neque factus. *De Trin.* v. 14.

Unus est Pater, non duo vel tres; et unus Filius, non duo vel tres; et unus amborum Spiritus, non duo vel tres. *Contr. Maximin.* ii. 23.

In hac Trinitate non est aliud alio majus aut minus. *Serm. cxxiv. in tradit. Symb.* 3.

Necessaria est omnibus fides Incarnationis Christi. *Serm. cclxiv. de Ascens. Dom.* 4.

Proinde Christus Jesus Dei Filius, est et Deus et homo. *Enchirid.* 35.

Deus ante omnia sæcula, homo in nostro sæculo. *Ibid.*

Pater ergo et Filius unus sunt ejusdemque substantiæ. Hoc est illud *Homousion*, &c. *Contr. Maximin.* ii. 14.

Æqualem Patri secundum divinitatem, minorem autem Patre secundum carnem, hoc est secundum hominem. *Ad Volusian.* Ep. cxxxvii.

VI.] PHRASES TAKEN FROM ST AUGUSTINE. 153

Utrumque autem simul non duo, sed unus est Christus. *In Joh. Evang.* xiv. Tract. lxxviii.

Nemo ergo credat Dei Filium conversum et commutatum esse in hominis filium; sed potius credamus et non consumpta divina et perfecte assumpta humana substantia, manentem Dei Filium, factum hominis filium. *Serm. clxxxvii. in Nat. Dom.*

Idem Deus qui homo, et qui Deus, idem homo: non confusione naturæ, sed unitate personæ. *Serm. clxxxvi. in Nat. Dom.*

Sicut enim unus est homo anima rationalis et caro, sic unus est Christus Deus et Homo. *In Joh. Evang.* xiv. Tract. lxxviii.

CHAPTER VII.

The Litany, and Occasional Prayers and Thanksgivings.

Meaning of
the word
Litany.

THE word *Litany* was originally applied to any earnest petition, whether public or private, whether addressed to God or man; as we may see from the use of the word *λιτανεύω* in Homer and Hesiod. By the ancient Christians the word was used as another term for prayer. Eusebius says of Constantine, that a short time before his death he entered the Church of the Martyrs at Heliopolis, and there offered supplications and litanies to God; *ικετηρίους εὐχάς τε καὶ λιτανείας ἀνέπεμπε τῷ Θεῷ*¹. But towards the end of the fourth century the word was more especially applied in the Eastern Church to certain solemn Offices performed with processions of the clergy and people. The Arians of Constantinople, in the time of St Chrysostom, not being permitted to meet for divine service within the walls, paraded through the city, singing anthems and hymns suited to their heresy, and so proceeded to their place of worship outside the city. To counteract the effect which this display might have upon the people, Catholic processions were established on a more splendid scale, which were called *litanies*. From the East they passed into the West, where at first they were used as occasional supplications in time of excessive rain

Origin of
this kind
of service.

¹ *Vit. Const.* iv. 61.

or drought. Mamertus, Bishop of Vienne, in France, about the year 460, when his diocese had been visited with several dreadful calamities, appointed litanies, or *rogations*, as they were called in Latin, to be celebrated annually on the three days preceding the feast of the Ascension. These days consequently acquired the name which they still retain, of *rogation days*. About the year 590, on account of a great pestilence at Rome, Pope Gregory the Great appointed a litany to be solemnized on St Mark's day. This was called *litania major*, also *litania septiformis*, because the people went in procession in seven distinct classes; first the clergy, then the laymen, then the monks, after them the virgins, then the married women, next the widows, and last of all, the poor and the children. These processional services having been at first instituted on occasions of public distress, were repeated on the anniversaries of those occasions, and at other times of humiliation, *e.g.* in the time of Lent, and on Wednesdays and Fridays. From the Gallican Church they were introduced into England at a very early period; and in the Anglo-Saxon Church the Rogation days were called *Gang days*. The *litania major* of St Mark's day was sanctioned by the English Council of Cloveshoe in 747. A litany of the English Church has been printed, as old probably as the eighth century, containing a large portion of that which we repeat at the present day, and preserving exactly the same form of petition and response which we still use¹.

It appears, therefore, that this kind of Service

¹ Palmer, *Eng. Rit.* i. 288. See the *Litany of the Anglo-Saxon Church*, belonging to the 9th or 10th century, printed by Mr Procter, *Hist. of the Book of Common Prayer*, p. 230.

took its origin in the Eastern Church, and was subsequently adopted in the West. That peculiarity in the Litany, according to which the Minister begins each petition, and the people conclude it, is of Oriental origin. It prevailed in the East from the earliest period, and is found in the Communion-service and other Offices of the Eastern Churches; while it did not prevail in the West till a much later period, and has always been sparingly used.

Changes
made in
the Litany
at the Re-
formation.

Many alterations were made in the Litany at the Reformation; of which the following are the most worthy of note.

1. The processions were discontinued. In the year 1547 the word *procession* was synonymous with *litany*; and processions were enjoined by King Henry VIII. in 1544, when he caused the Litany to be translated into English, in order to encourage the attendance of the people at them. But the only relic of that ancient custom is now to be found in the practice of perambulating the bounds of parishes on or before Ascension Day. The injunctions of Archbishop Grindal, in 1571, direct 'Perambulation to be used by the people, for viewing the bounds of their parishes, in the days of the Rogation, commonly called Cross-week, or Gang days; that the Minister use none other ceremonies than to say the two Psalms beginning "Benedic anima mea Dominum," that is to say, Psalms ciii. and civ., and such sentences of Scripture as be appointed by the Queen's injunctions, with the Litany and suffrages following the same, and reading one homily already decreed and set forth for that purpose: without wearing any surplice, carrying of banners or hand-bells, or staying at crosses, or such like popish ceremonies.'

2. The invocations of the Saints were omitted. These invocations never had any place in the litanies of the East; and it is probable that in the West they are not of earlier date than the eighth century. Before that time it was customary to repeat *Kyrie eleison* very frequently, so that the name *litany* was given to that exclamation. In an ancient Litany of the Roman Church, used on the vigil of the Assumption, the people repeated with tears and prayers *Kyrie eleison* a hundred times, *Christe eleison* a hundred times, *Kyrie eleison* again a hundred times. The response of the people, *Christe eleison*, was not customary in the Greek Church, and was peculiar to the West. By the Roman Church invocations of Saints were carried to such an extent, as to form the chief part of the Litany. In the Breviary they are more than sixty in number: their place is after the invocation of the Trinity; each Apostle and Saint being called upon separately, with the petition *ora pro nobis*. As early as 1538, the injunctions of Cromwell prescribe the omission 'in the processions of the *ora pro nobis* to so many Saints; whereby they had no time to sing the good suffrage, *Parce nobis Domine, Libera nos Domine.*'

3. This Office has been rendered more penitential by the addition (in 1544) of the words 'miserable sinners' in the opening invocations, and of the ancient anthem, 'Remember not, Lord,' &c., which was formerly connected with the penitential Psalms, the singing of which frequently preceded the Litany. It was also made slightly more dogmatical, by the insertion at the same epoch of the clauses 'proceeding from the Father and the Son,' and 'three Persons and one God.' And it received somewhat more of a patriotic or political character (still in accordance with 1 Tim. ii. 1, 2) by the

addition of words deprecating rebellion, privy conspiracy, and papal tyranny, and of intercessions for the Royal family (nominatim), the Lords of the Council, the Nobility and the Magistrates.

4. Many suffrages have been added from Hermann's *Consultation*, and some others which our Reformers met with in their diligent collation of the various liturgies of the East¹. 'They took from the Oriental and African rituals the following particulars, not to be found in the Western Litanies—namely, the petitions against plague, pestilence, famine, and battle; the prayer for the strengthening of such as do stand, &c.; that for the succour of those in tribulation; that for travellers, &c.; and that for the forgiveness of our enemies.' 'They have added,' as Mr Jebb observes, 'what are found in no other rituals, the prayers against hypocrisy, envy, sedition, privy conspiracy, &c.; the obsecrations by our Lord's temptation, agony, and bloody sweat; and the awful clause, which places in juxtaposition the time of our tribulation, and the time of our wealth.'

The Litany
at what
time to be
said.

The Litany as originally put forth in 1544, by command of Henry VIII., was intended to be a distinct Office, apart from both Matins and the Communion Service². By the Injunctions of Edward VI. in 1547, it was appointed to be 'sung or said plainly' by the Priests and quire immediately before High Mass. In the Prayer Book of 1549 it was appointed to be 'said or sung' on Wednesdays and Fridays, and to be followed by the first part of the Communion-service. In 1552, there being perhaps a stronger feeling in favour of penitential Services (see above, p. 27), it was ordered

¹ Jebb, *On the Choral Service of the Church*.

² See above, p. 20.

to be 'used' on Sundays also, and at other times when commanded by the Ordinary. The direction as to its being followed by the first part of the Communion Service was omitted. In the rubric of 1662 the term 'litany' was explained by the insertion of the words 'or General Supplication'; the direction 'to be sung or said' was restored; and the time was appointed to be 'after Morning Prayer.' Its use as a separate Service at any time in the day *after Morning Prayer*, is not excluded by the letter of this rubric; but our present practice may be referred back to the time of Queen Elizabeth. In 1559, Injunctions were issued by her authority, directing that on Sundays the Litany should immediately precede the Communion-service, and that on Wednesdays and Fridays 'the curate should, at the accustomed hours of Service, resort to the church, and cause warning to be given to the people by knolling of a bell, and say the Litany and prayers.' In 1571, it was ordered by the Injunctions of Archbishop Grindal that the Minister was 'not to pause or stay between the Morning Prayer, Litany, and Communion, to the intent the people might continue together in prayer, and hearing the word of God, and not depart out of the church during all the time of the whole divine Service.'

A learned Ritualist¹ observes that "The joint use of Matins, Litany, and Communion Office on Sundays and Festivals, though generally assumed to be a corruption of recent date, the result of accident or ignorance, is the ancient practice of the English Church, and in some degree of all

¹ Freeman, *Principles of Divine Service*, II. Pt. I. 116, referring to Maskell, *Anc. Lit.* p. 152, and Goar, *Euchol.* p. 47.

Churches. Neither in the East or West was it lawful to celebrate the Holy Communion unless Matins and Lauds had preceded. And the Litany, in some form or other, was universally a pre-fatory feature of the celebration. The idea was that the Church's great Rite on these days gathered up the ordinary Office into it, and was enriched thereby."

In what
part of the
church.

The Injunctions of Queen Elizabeth, referred to above, appointed the Litany to be said by the Priests and choir in the midst of the church, at a low desk, anciently called the *fald-stool*. And this custom is still retained in many cathedrals; in allusion, probably, to the passage of Joel ii. 17, which may also have suggested the first use of litanies in times of public mourning; 'Let the Priests, the Ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord,' &c.

After invoking the three Persons of the blessed Trinity separately and collectively, we address our suffrages first to the Son, and then sum them up, and address them to the Father in the Lord's prayer, and in the Collect, 'O God, merciful Father,' &c. Then the *Gloria Patri* recalls us to the contemplation of the Trinity. In the versicles which follow, we address ourselves again to the Son in a still more plaintive tone than before; and these petitions we also lay before the Father, in the Collect, 'We humbly beseech thee, O Father,' &c. We once more turn to the Son in the prayer of St Chrysostom, and conclude by invoking the blessings of all the three Persons of the Godhead.

The opening invocations, and the prayer, 'Remember not,' &c., are as follows in the breviary of Sarum:

VII.] THE INVOCATIONS—DEPRECATIONS. 161

Pater de cœlis Deus, miserere nobis.

Fili redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Ne reminiscaris Domine delicta nostra vel parentum nostrorum; neque vindictam sumas de peccatis nostris. Parce Domine, parce populo tuo, quem redemisti precioso sanguine tuo, ne in æternum irascaris nobis.

The third and fourth of the Invocations were brought into their present form in 1544. 'O God the Father, of heaven—' In the original, *de cœlis* is probably to be connected both with *Pater* and with *miserere*, as if it were *Cœlestis Pater, Deus, de cœlis miserere nobis*; as in Luke xi. 13: ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον, i. e. ὁ πατήρ ὁ ἐν οὐρανῷ ἐξ οὐρανοῦ δώσει.

We pray that God will not remember the offences of our forefathers, so as to visit them upon us, as He often does, in temporal judgments.

'Spare us, Good Lord.' The word 'Good' was added here and in the responses in 1544.

'be not angry with us for ever.' Psalm lxxix.

5: 'How long, Lord? wilt thou be angry for ever?'

The deprecations may be regarded as an expansion of that comprehensive petition with which they begin, 'Deliver us from evil.' Until 1544, they, and also the obsecrations, were made singly, not in groups, e.g. 'Ab omni malo: Libera nos Domine. Ab insidiis diaboli: Libera,' &c. 'Per mysterium sanctæ Incarnationis Tuæ: Libera,' &c.

'Blindness of heart' may be distinguished from 'hardness of heart,' which is also deprecated; the former being understood to mean spiritual insensibility, the latter consisting in obstinate resistance to God's will.*

By the words 'deadly sin,' we do not allude to the distinction which the Romanists make between

mortal, or unpardonable, and *venial* sins, but we mean such as are called *presumptuous* sins in the Psalms—*e.g.* very wilful and heinous offences, as opposed to ‘negligences and ignorances.’ ‘From sudden death,’ *ab improvisa morte*,—*i.e.* death unforeseen, and not prepared for.

The words *rebellion* and *schism* were inserted in 1662, being suggested by the subversion of Church and State which had recently taken place. After *sedition*, *privy conspiracy* (inserted in 1544) followed, in both Prayer Books of Edward VI., ‘from the tyranny of the Bishop of Rome and all his detestable enormities:’ but this was wisely omitted in the revision under Elizabeth.

‘By the mystery,’ &c. This and the next petition are called *obsecrations*, in which we plead the events of the Saviour’s earthly life. A similar mode of expression is found in the Epistles of St Paul, who beseeches his disciples by the ‘mercies of God,’ ‘By the meekness and gentleness of Christ,’ &c.¹

‘the mystery.’ ‘Great is the mystery of godliness.’ 1 Tim. iii. 16, *i.e.* the truth made known by revelation.

‘By thine agony.’ ‘By thine unknown sorrows and sufferings,’ (δι’ ἀγνώστων κόπων καὶ βασάνων) was an obsecration of the ancient Greek Church.

‘In all time of our wealth.’ See above, p. 134.

‘We sinners do beseech thee,’ &c. The commencement of the *Intercessory* part of the Litany. The prayer of a righteous man availeth much; and we may hope that even the intercession of sinners, confessing themselves to be such, will not be unavailing. ‘Rule and govern...in the right way.’

¹ Rom. xii. 1. 2 Cor. x. 1.

A similar expression occurs in the collect at the end of the Communion Service; 'direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws.'

'affiance,' trust; Shaksp. 2 Hen. VI. 3. 1.

'to maintain truth.' By this phrase was no doubt intended at the time it was introduced (1544) the maintenance of religious truth, as defined by the Church; though the present usage of language would not lead us to attach that special meaning to it. (So in the prayer for all conditions of men, 'may be led into the way of truth.') The royal supremacy had taken the place of the papal, in adjudging questions of false doctrine.

Under the term *magistrates* we include not only those persons who are specially so called, but all who are invested with authority for maintaining the laws, and administering the Government.

'to give to all nations unity,' &c. peculiar to our Litany. This, and almost all the petitions which follow, date from 1544.

'the fruits of the spirit.' Eph. v. 9.

'to raise up them that fall' Psalm cxlv. 14.

'to beat down Satan under our feet.' This expression is taken from Romans xvi. 20: 'And the God of peace shall bruise Satan under your feet shortly.'

'To succour, help, and comfort,' &c. i. e. to succour those that are in danger, to help those that are in necessity, and to comfort those that are in tribulation. Compare the Latin and English collects for the 5th Sunday in Lent; and the Benediction in the Office of Matrimony, commencing 'God the Father,' &c. (1549 and 1662).

'to forgive our enemies.' Matt. v. 44. This beautiful suffrage may have been suggested by a

similar one in the Anglo-Saxon Litany': 'Ut inimicis nostris pacem caritatemque largiri digneris, *Te Rogamus.*'

'kindly fruits,' i. e. natural, after their kind.

'sins, negligences, and ignorances.' Here our offences are divided into three classes: those which we commit wilfully, those which we commit from carelessness, and those which we commit unwittingly, our 'secret sins,' as David calls them.

'O Lamb of God,' &c. The *Agnus Dei*. From John i. 29.

'Grant us thy peace;' *thy*, peculiar to our Litany. 'My peace I give unto you.' John xiv. 27.

'O Lord, deal not with us,' &c. Psalm ciii. 10, 'He hath not dealt with us after our sins, nor rewarded us according to our wickednesses.'

The prayer 'O God, merciful Father,' is taken from the Mass *de tribulatione cordis*:

Deus qui contritorum non despicias gemitum, et merentium non spernis affectum; adesto precibus nostris quas pietati tue pro tribulatione nostra offerimus, implorantes ut nos clementer respicias, et solito pietatis tue intuitu tribuas, ut quicquid contra nos diabolicæ fraudes atque humanæ moliuntur adversitates ad nihilum redigas, et consilio misericordiæ tuæ allidas, quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in Ecclesia referamus consolati. Amen.

'Assist our prayers.' In the Latin *adesto*.

'O Lord, arise, help us,' &c. Ps. xlv. 26.

'O God, we have heard,' &c. Ps. xlv. 1. These verses of the forty-fourth Psalm and the *Gloria Patri* following are perhaps a relic of the ancient custom of introducing psalmody in the Litany. They were sung at the beginning of the Litany on the second day of Rogations, in the church of Salisbury. (Jebb, Palmer.) Praise and thanksgiving are never

¹ See p. 155, note.

unseasonable; they are introduced by the psalmist in his most sorrowful meditations. See the end of Psalms xxii, xlii, lxxi, lxxxix.

The versicles which follow (with the exception of the last two) were to be used in the Litany of Sarum in time of war.

Si necesse fuerit, versus sequentes dicuntur a clericis predictis in tempore belli.

Ab inimicis nostris defende nos, Christe.

Afflictionem nostram benignus vide.

Dolorem cordis nostri respice clemens.

Peccata populi tui pius indulge.

Orationes nostras pius exaudi.

Fili Dei vivi miserere nobis.

Hic et in perpetuum nos custodire digneris, Christe.

Exaudi nos Christe, exaudi, exaudi nos, Christe.

The last two versicles (which occur in the *Te Deum*) were transferred to this place by our Reformers from the Office for Prime:

Fiat misericordia tua Domine super nos.

Quemadmodum speravimus in te.

'O Son of David,' &c. Matt. ix. 27: xx. 30.

The Collect 'We humbly beseech thee,' &c., was in part translated from one in the Latin Litany, the prayer of which was that God would receive the intercessions which the Saints had (at the beginning of the Litany) been solicited to address to Him:

Infirmatatem nostram quæsumus Domine propitius respice, et mala omnia quæ juste meremur, omnium Sanctorum tuorum intercessionibus averte.

It was customary to introduce, at the end of the ancient litanies, special prayers, *memorie*, as they were called, upon any occasion of importance. In conformity with this practice our Church has provided a number of Collects, to be used according to the discretion of the officiating minister before the prayer of St Chrysostom, either at Morning or Occasional Prayers.

Evening Prayer, or in the Litany. Prayers for rain and for fine weather, prayers to be used in times of dearth, of war, and of sickness, are to be found in the ancient Greek and Latin Service-books, and though not literally translated, have in many cases been imitated by our Reformers.

The prayers to be used in the Ember weeks are said by Mr Palmer to be peculiar to the English ritual; they were added at the last review. From very ancient times a fast was kept in each of the four seasons of the year, and it became the custom to hold Ordinations on the days which were thus set apart for solemn observation. These fasts are mentioned in the writings of Pope Leo the Great in the fifth century, and were called *jejunia quatuor temporum*¹. The four seasons were called in German *quatember*, whence perhaps is derived, by dropping the first syllable, the English word *ember*. Another derivation, which seems not improbable, is suggested by the Anglo-Saxon name of these days, *ymbren fæsten*, recurring fasts, from *ymbrine*, a revolution, a circuit². The old etymology of the word from the supposed use of embers or ashes by supplicants is without foundation. The first of these prayers was probably composed by Bishop Cosin, as it is included in his collection of private devotions, published in 1627³; the second appears for the first time in the Scottish Prayer Book (1636).

The prayer 'that may be said after any of the former' is in the Sacramentary, and appears to have been always used in the English Church :

¹ See Palmer, *Orig. Lit.* i. 305; Bingham, *Ant.* xxi. 2; and an article on the names of English church festivals, in the *Christian Remembrancer* for October, 1852.

² Todd's *Johnson*, in voc. *Ember*; "The Prayer Book interleaved," p. 81.

³ *Blunt's Annotated Prayer Book*, p. 63.

Deus cui proprium est misereri semper et parcere,
suscipe deprecationem nostram; et quos delictorum
catena constringit, miseratio tuæ pietatis absolvat.

The prayer for the High Court of Parliament first appeared in the 'Order of fasting,' put forth in the year 1625; and was probably composed by Laud, at that time Bishop of St David's. It was afterwards altered, and was placed in the Prayer Book at the last review. The word 'dominions' was substituted for 'kingdoms' in 1801, after the union with Ireland, in part, it may be, because the ancient style of the Sovereign was *dominus Hiberniæ*, but principally for the sake of including the foreign dependencies of the Empire. The term 'most religious' was applied to the Sovereign in the Ancient Greek Liturgies: thus in the Liturgy of St Basil it is said: *Μνήσθητι κύριε τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων.*

The prayer 'for all sorts and conditions of men' was also inserted at the last review. It is ascribed to Bishop Gunning, some time Master of St John's College, Cambridge. Having been drawn up to supersede the collects, which were objected to by the Puritans on account of their brevity and abruptness¹, it is said to have contained in its original shape petitions for the King, the Royal Family, the Clergy, &c. This change was not approved by Convocation; and the omission of a large part of the prayer explains the occurrence of the word *finally* in so short a form. 'That all who profess and call themselves Christians.' Considering the time when the prayer was composed, it cannot be doubted that these words were intended specially, though not exclusively, to refer to Nonconformists. 'The way of *truth*.' See above, p. 163.

¹ See above, p. 51.

'Christ his sake.' This mode of writing the genitive case was common at the time when this prayer was composed. It was founded on the erroneous supposition, that the genitive in our language was formed by adding the possessive pronoun to the substantive; whereas it originally ended in *es* (as we find in Chaucer 'Christes love'), as in the Teutonic languages, from which our own is derived.

The beautiful prayer entitled 'A General Thanksgiving' was added in 1662, in compliance with a suggestion of the Puritans. Though placed among occasional thanksgivings, it has deservedly been received into the regular Service of the Church. It certainly gives to our devotions a more eucharistical and cheerful tone. Nor is it out of place at the close of an office of humiliation like the Litany. For after such an Office we need something to raise us, as it were, and refresh us; and nothing is more suitable for this purpose, nothing is more apt to give us confidence for the future, than the recollection of God's mercies vouchsafed to us in past times. (See above, p. 164.) It has lately become the custom in some churches for the congregation to repeat this prayer with the Minister, and the practice seems well worthy of encouragement. The General Thanksgiving has been attributed to Bishop Sanderson, who is stated by his biographer, Isaac Walton, to have borne a principal part in the preparation of the new prayers at the last review; but from the proceedings of the upper house of Convocation, we learn that it was prepared and presented to Convocation by Reynolds, Bishop of Norwich, who had been one of the most eminent representatives of the dissenters at the Savoy Conference¹. The occasional Thanksgivings were added after the Hampton Court Con-

¹ Cardwell, *Conferences*, p. 372.

ference in 1604, with the exception of that 'for restoring public peace at home,' which was composed (probably by Bp. Cosin) in 1662, with a lively remembrance of the civil broils which had just then been brought to an end. The use of such special thanksgivings is peculiar to the English Ritual¹.

¹ Palmer, *Orig. Lit.* 1. 307.

CHAPTER VIII.

The Collects, Epistles, and Gospels.

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Col-
ta.

THE Collects, Epistles, and Gospels always formed part of the Communion Office, and were therefore contained not in the Breviary or book of daily Service, but in the Missal or Mass-book. The Collects which we use are for the most part of great antiquity; very many of them have been used in the English Church for twelve hundred years, and are in the Sacramentary of Pope Gregory, A. D. 590: some are found in the Sacramentary of Gelasius, Bishop of Rome, A. D. 494. It has been seen that several improvements in the mode of performing Divine Service were introduced into the Western from the Eastern Church, such as the alternate chant, the recitation of the Creed, the form *Kyrie Eleison*, and the use of litanies and processions: and it is probable that these short prayers also were derived from the East, where they were called *συναγῆται*, as distinguished from the broken prayers or Litanies which preceded them. (Palmer.)

The Collect generally consists of a single sentence. It commences with an Invocation, dwelling particularly on an attribute of God, or an evangelical fact or doctrine: this is made the ground of a petition for some particular mercy, gift or grace, which is asked for with a concluding appeal to the mediation of Christ. In many of the Collects there is an allusion to the Epistle or Gospel of the day. *In some the effects of the benefit prayed for are*

contemplated in a holy aspiration. They are all remarkable for a terseness of expression, which not unfrequently has, in the original Latin, the appearance of being too pointed and antithetical to be quite in keeping with their devotional purpose; and not a few of them have gained in simplicity and beauty by the expansion which they have undergone in translation. See especially 4 Adv., Innocents' day, 1 Epiph., 5 Lent, Easter Day, 2 Trin. Their frequent supplications for grace, and renunciations of self-righteousness, seem to point to the fifth century, when the Pelagian controversy was at its height, as the date of their composition. See 4 and 5 Easter, 1, 4, 9, 13, 17, 19 Trin.¹ By its use at Morning and Evening Prayer, the Collect links those Services with the Communion Office; and by its daily repetition it impresses upon the whole week the distinctive character of the Sunday devotions.

The following table shews the antiquity of our Collects, and the principal variations which they have undergone. It has been derived from Mr Palmer's *Origines Liturgicæ*, with the assistance of a similar table compiled by Bishop Cosin and Dean Comber. Where a reference to the Missal of Sarum is not given, it may be inferred that the Collect was not used in the English Church before the Reformation.

I. Collects that have been substantially retained from ancient liturgies:

Collect for	Found in
4 Sunday in Advent.	Sacram. Gelas. and Greg. Miss. Sar.
St John's Day.	Sacram. Greg. Miss. Sar.

¹ Freeman, *Principles*, &c. II. 415. Dean Goulburn, on the *Communion Service*.

Collect for	Found in
Innocents' Day.	Sacram. Gelas. and Greg. Miss. Sar. Sacram. Greg.
The Circumcision.	
The Epiphany and the Sun- days following (except the sixth) to Sexagesima in- clusive.	Sacram. Greg. Miss. Sar.
2, 3, 4, 5 Sundays in Lent.	The same.
6 Sunday in Lent.	The same and Sacram. Gelas.
Good Friday, 1st Collect.	Sacram. Greg. and Miss. Sar.
Ditto, 2nd and 3rd Collects.	The same and Sacram. Gelas.
Easter Day.	
3, 4, 5 Sundays after Easter, and Ascension Day.	Ditto.
Sunday after Ascension Day.	Anthem for Vespers on As- cension Day. Brev. Sar.
Whitsunday and Trinity Sunday.	Sacram. Greg. Miss. Sar.
1, 2 Sundays after Trinity.	Sacram. Gelas. and Greg. Miss. Sar.
3, 4, 5 ditto.	Sacram. Greg. Miss. Sar.
6, 7, 8, 9 ditto.	Sacram. Gelas. and Greg. Miss. Sar.
10 ditto.	Sacram. Gelas. Miss. Sar.
11, 12 ditto.	The same, and Sacram. Greg.
13 ditto.	Sacram. Gelas. Miss. Sar.
14, 15, 16 ditto.	The same, and Sacram. Greg.
17 ditto.	Sacram. Greg. Miss. Sar.
18, 19, 20, 21 ditto.	The same, and Sacram. Gelas.
22 ditto.	Miss. Sar.
23, 24, 25 ditto.	Sacram. Greg. Miss. Sar.
Conversion of St Paul.	
The Purification and the Annunciation.	Sacram. Greg. Miss. Sar.
St Bartholomew.	
St Michael.	

II. Collects composed anew by our Reformers :

Collect for	Composed in
1 Sunday in Advent.	1549.
2 ditto.	1549.
3 ditto.	1662.
Christmas Day.	1549.
6 Sunday after Epiphany.	1662. Before this time the Collect for the fifth Sun- day was repeated.

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Collect for	Composed in
St Stephen.	1549. (Altered in 1662.)
Quinquagesima.	1549.
Ash Wednesday.	1549.
1 Sunday in Lent.	1549. Similar to a Collect in the Missal of St Ambrose.
Easter Even.	1662. Before this period no Collect was used.
1 Sunday after Easter.	1549.
2 ditto.	1549.
St Andrew.	1552.
St Thomas.	1549.
St Matthias.	
St Mark.	
St Barnabas.	1549.
St John Baptist.	
St Peter.	
St Philip and St James.	1549. (Altered in 1662.)
St Matthew.	1549.
St Luke.	
St Simon and St Jude.	
All Saints.	

The Collects added in 1662 were probably composed by Bishop Cosin.

In the first ages of the Church there were no selections from the Scriptures appointed for special occasions; and such passages were read as the Bishop directed. Tradition attributes to St Jerome the first arrangement of Epistles and Gospels for the Sundays and festivals of the year; and his selection is said to be extant in the Lectionary, called the *Comes Hieronymi*, which is included among his works. The authenticity of the *Comes* is questionable; but of its antiquity there can be no doubt, as it is mentioned in the endowment deed of a church in France in 471. And it is remarkable that our system of Epistles and Gospels, which is taken with little variation from the Sarum Missal, agrees closely with the *Comes*, and differs widely from the order of the Roman Missal—one proof out of many that the ancient English Church derived its Liturgy

The Epistles and Gospels.

from other sources than the Service-books of the Church of Rome¹.

With regard to the principle upon which the Epistles and Gospels were selected, we may observe that in general the historical and doctrinal parts of the New Testament are read from Advent to Trinity Sunday, and its practical lessons from Trinity Sunday to Advent. In ancient times the Epistle was more commonly called 'the Apostle.' Thus in the Sacramentary of Gregory the Great the rubric says 'Sequitur Apostolus,' 'Here followeth the Apostle;' and it is so called to this day in the Greek Church.

The reading of the Gospel.

The reading of the Gospel has from the earliest ages been attended with peculiar marks of reverence and honour. In the Eastern Churches the wooden bells were rung, and the wax candles lighted at this part of the Service, as a token of rejoicing; the latter custom is still preserved in the Roman Church, and the former in Ethiopia. The Gospel was anciently read from the *ambon*, or pulpit in the body of the church; and when the reader, who was usually a Deacon, had taken his place, the people rose up, and exclaimed, as we do now, 'Glory be to thee, O Lord.' The people were required by the Apostolical Constitutions to continue standing while the Gospel was read. At the conclusion, the Churches of Gaul and Spain sang an anthem or alleluia, in imitation of which practice it is still usual in some of our Churches to say or sing after the Gospel, 'Thanks be to thee, O Lord, for thy holy Gospel.' This practice was perhaps more general at the time of the Reformation, and may have been contemplated by the rubric, which does not enjoin the Minister to say 'Here endeth the holy Gospel,' though it does order him to say 'Here endeth the Epistle.'

¹ Freeman, *Principles*, &c. II. 413.

The Sunday first Lessons, appointed at the revision in 1559, follow a consecutive course through the books of the Old Testament; and in general have no reference to the Service for the day. In some cases, however, there are coincidences between the first Lesson and the Epistle or Gospel, which may have influenced the revisers of 1559 in making their selection, and which will be pointed out in the following pages. It need hardly be said, that the book of the Evangelical prophet Isaiah is appropriately read during the seasons of Advent, Christmas, and Epiphany, and the book of Genesis, with its numerous examples of human depravity and divine retribution, is well suited to the penitential season of the year.

During the season of Advent, we are led from Advent. the recollection of Christ's first coming, which we are about to commemorate, to the contemplation of his second coming to judge the world; and while the first Lessons speak of the former, the Collects, Epistles, and Gospels chiefly point to the latter. This mode of beginning the Christian year by a season of preparation is of great antiquity, and appears to have had its origin before the year 450.

The Collect for the first Sunday in Advent (composed in 1549) is founded on the Epistle; the phrase 'his glorious majesty,' appears to be derived from the chapter of Isaiah which was afterwards appointed to be the first Lesson for the evening, in which the words 'the glory of his majesty,' twice occur. Isai. ii. 10, 19.

The Gospel has been selected, not only as containing a remarkable prophecy of Zechariah, but because it describes the triumphal entry of our Lord into Jerusalem, and his visit to the temple, which may be considered symbolical of his coming at the end of the world to visit and purge his Church.

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The profanation of the Temple Services, described in the Morning first Lesson, Isai. i. 10—21, may be compared with the latter part of the Gospel.

Second
Sunday.

The Collect for the second Sunday (also composed in 1549) is suggested by the commencement of the Epistle, which seems to have been chosen on account of the prophecies which it contains. The Gospel commences, 'And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring;' which may be compared with passages in both the first Lessons of the day; Isai. v. 30, 'And in that day they shall roar against them like the roaring of the sea; and if one look upon the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.' Isai. xxiv. 23, 'Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Sion.'

Third
Sunday.

The Collect for the third Sunday (composed in 1662) is closely connected with the Epistle and Gospel.

Fourth
Sunday.

The Collect for the fourth Sunday is an elegant expansion of that in the Sarum Missal. The English 'come among us,' addressed to God the Father, may seem not so appropriate as the Latin '*veni*,' addressed to God the Son. See however, John xiv. 23.

Excita, quæsumus, Domine potentiam tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentiæ tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre.

'Raise up,' *i. e.* stir up, *excita*.

The clause 'in running the race,' &c. was inserted in 1662.

The greater part of the Eastern Church, for the first three or four centuries, celebrated the Nativity of our Lord, the Theophania, as it was called, on the 6th of January, the same day on which they also celebrated the appearance of the star, the baptism, and the conversion of water into wine; but the Western Church always kept the Nativity on the 25th December, in compliance, as St Augustine says, with a tradition that that was actually the day of his birth. But as the close of the year was among the Romans a season of rejoicing and merriment, the feast of the *Saturnalia* being held at that time, it seems more probable that the Christian festival of rejoicing was fixed at the same season, to take the place of the heathenish revels; that there might be as little disturbance as possible of ancient custom. The Eastern Church conformed to the practice of the West in the time of St Chrysostom, about A.D. 390, as we learn from one of his homilies preached at Antioch ten years afterwards¹.

The Latin name of this festival is *festum Nativitatis*. The French *Noel* is said by Du Cange to be a corruption of *Natale*, formerly a frequent exclamation in processions on days of public rejoicing, such as Christmas and Ascension Days.

Among the Proper Psalms for the morning, the 85th has most of the prophetic character: 'Mercy and truth are met together,' &c. The others are appropriate as hymns of praise and rejoicing. The 89th Psalm, read in the evening, is quoted by our Lord and referred to Himself: 'The Lord said unto my Lord,' &c. The Lessons, Epistle, and Gospel, contain the prophecies of the Old Testament with regard to this event, and their fulfilment in the

¹ See Bingham, *Ant.* xx. 4.

New. The Breviary has been followed in the selection of the Psalms and Lessons.

In the Collect for Christmas Day, and in several others, an analogy is traced between an event in the history of our Lord and our own spiritual life; the objective and subjective aspects of our religion are connected together. In this Collect, for example, the birth of Christ is made to remind us of our own new birth or regeneration, and its consequences, as described by St Paul (Gal. iv. 5, &c.). In the Collect for the Circumcision, we pray for that self-discipline which is called by the Apostle, 'the circumcision of the heart'. On Easter Even, the burial of Christ suggests that we ought to be buried with him, by the continual mortification of our corrupt affections². On Ascension Day we pray, that as he ascended into heaven, so we may even now 'in heart and mind thither ascend'.³

In the Prayer Book of 1549 it was ordered that there should be two Communion on Christmas Day, the one to set forth the Incarnation of Christ, the other to commemorate his eternal generation. The Collect for the second Communion is that which we now use. The other Collect (a translation of that appointed for Christmas Eve in the Sarum Missal) was as follows: 'God, which makest us glad with the yearly remembrance of the birth of thy only Son Jesus Christ: grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him, when he shall come to be our judge, who liveth and reigneth,' &c. In the unreformed Church three Masses were performed on this day, at midnight, at early dawn, and at noon.

Of the festivals which follow immediately after Christmas, that of Innocents' Day and the Circum-

The festivals next after Christmas.

¹ Rom. ii. 29.

² Rom. vi. 4.

³ Col. iii. 1.

cision have an obvious connexion with the Nativity. There was a tradition that St Stephen's relics were translated to the church of Sion at Jerusalem on the 26th December, A. D. 415. Hence the day after Christmas was dedicated to his honour, as well as the 3rd August, on which the relics were said to have been discovered. The feast of St John was probably appointed to be held at this season, because he was pre-eminently the Apostle whom Jesus loved. Innocents' Day was formerly called *Childermas*.

St Stephen's Day. The former part of the Collect was added in 1662, in order that it might set before us the first martyr's steadfast faith under suffering, as well as his unflinching charity under persecution. The original was as follows :

Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere, quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat.

St John's Day. In many passages of this Apostle's writings Christ is spoken of as the light, the true light, &c. The repetition of this metaphor in the Collect is, therefore, most appropriate. The Latin is as follows :

Ecclesiam tuam, quæsumus Domine benignus illustra; ut beati Joannis Apostoli tui et Evangelistæ illuminata doctrinis ad dona perveniat sempiterna,

The Latin Collect for Innocents' Day affords an example of the antithetical style which prevailed in many of the ancient Collects, and which has sometimes (as in this case) been judiciously departed from in the translation :

Deus, cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt; omnia in nobis vitiorum mala mortifica, ut fidem tuam, quam lingua nostra loquitur, etiam moribus vita fateatur.

This was substituted in 1662 for the following, which was almost a literal translation of the Latin: 'Almighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortify and kill all vices in us, that in our conversation, our life may express thy faith, which with our tongues we do confess; through,' &c.

In connexion with the Epistle for this day it may be worth while to observe that the Book of Revelation was styled in the Prayer Book the 'Apocalypse' till the revision of 1662, when, after the example of the Scottish Liturgy, the change was made in the body of the Prayer Book, though not (as might be supposed from modern editions) in the table of Proper Lessons.

Sunday after
Christmas,

The Service for the Sunday after Christmas Day leads us to dwell on the great festival of the preceding week. The Collect for the Nativity is used, in accordance with the rubric after the Collect for St Stephen's Day, the Epistle sets forth the consequences to ourselves (referred to in the Collect) which flow from the Incarnation. St Matthew's history of that event is given in the Gospel.

The Morning first Lesson (Isaiah xxxv.) describes the joyfulness of Christ's kingdom, by comparing it with the blossoming of the wilderness, the healing of the afflicted, and the reclaiming of desolate places. The alternative Lessons for the Evening are appropriate, the one to the season of the natural year, the other to that of the Christian year. The former, Hezekiah's thanksgiving on the lengthening of his life (Isaiah xxxviii.) being read at the close of the old year, or the commencement of a new one, reminds us that we should make haste to praise God, while yet we are in the land of the

living; the other, (Isaiah xl.) "Comfort ye" &c. is one of the most striking prophecies of Christ and his forerunner. It was entirely omitted in the old Lectionary.

The first of January from very early times was kept as the Octave of the Nativity, and also from the sixth century, as the feast of the Circumcision, though it is not mentioned under that title before the end of the eleventh century.

The Circumcision.

The Collect is taken from a benediction in the Sacramentary of Gregory :

Omnipotens Deus, cujus unigenitus hodierna die, ne legem solveret, quam adimplere venerat, corporalem suscepit circumcisionem; spirituali circumcissione mentes nostras ab omnibus vitiis expurget, et suam in nos infundat benedictionem.

The Latin Collect for the Epiphany is as follows :

Deus, qui hodierna die unigenitum tuum Gentibus, stella duce, revelasti; concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandum speciem tue celsitudinis perducamur.

The Epistle and Gospel both treat of the same subject as the Collect—viz. the manifestation of Christ to the Gentiles, which is also foretold in the first Lessons of the morning and evening Service, and which in the Western Church has always been the chief object commemorated by the festival. The second Lessons relate to the manifestations of Christ's divinity and glory, which were made when he was baptized, and when he turned the water into wine. Three epiphanies, or manifestations, therefore, are celebrated on this day; and accordingly the feast was called in Latin *Epiphaniæ*, the Epiphanies. The common English name, *Twelfth night*, marks it out as the conclusion of Christmas-tide. In other countries it takes its title from the adoration of the Magi. Thus in German it is called

The Epiphany.

Dreykönigstag; in French, *Les Rois*¹. The first notice of it is found in Clemens Alexandrinus, A. D. 200; and the first trace of it in the Western Church in the middle of the fourth century.

Sundays
after Epi-
phany.

On the Sundays following the Epiphany, the Gospels contain examples of the Divine power and wisdom of Christ, as manifested by his early miracles and discourses; while in the Epistles, taken from the writings of St Paul, the practical effects of his doctrine are set forth. The Collects for the first, second, and fifth Sundays do not appear to have any special reference to the Epistles or Gospels. But the expression in the Collect for the third Sunday, 'Stretch forth thy right hand,' was probably borrowed from the words of the Gospel, 'Jesus put forth his hand:' and the prayer for protection in danger, in the Collect for the fourth Sunday, may have been suggested by the Gospel which relates how Christ delivered his disciples from the storm at sea, by rebuking the winds and the waves. The Collect, Epistle and Gospel for the sixth Sunday were added in 1662; before which time the rubric directed that the Service for the fifth Sunday should be repeated on the sixth. The Sarum Missal provided for only five Sundays, one being reckoned to fall within the octave of Epiphany. The Collect for the sixth Sunday was composed (probably by Bishop Cosin) out of the Epistle and Gospel; and the Gospel closes the season of Epiphany by setting before us that last manifestation, which Christ will make of Himself at his second coming. The old Collects for the first five Sundays were as follows:

First.

Vota quæsumus, Domine, supplicantis populi celesti pietate proseguere: ut et quæ agenda sint videant, et ad implenda quæ viderint conualescant.

¹ *Christian Remembrancer*, No. 73.

Omnipotens sempiterne Deus, qui cœlestia simul Second.
et terrena moderaris, supplicationes populi tui clem-
enter exaudi, et pacem tuam nostris concede tem-
poribus.

Omnipotens sempiterne Deus, infirmitatem nostram Third.
propitius respice, atque ad protegendum nos dexteram
tuæ majestatis extende.

Deus qui nos in tantis periculis constitutos, pro Fourth.
humana scis fragilitate non posse subsistere: da nobis
salutem mentis et corporis, ut ea quæ pro peccatis
nostris patimur te adjuvante vincamus.

Familiam tuam, quæsumus, Domine, Fifth.
pietate custodi; ut quæ in sola spe gratiæ cœlestis
ininitur, tua semper protectione muniatur.

The Collect for the fourth Sunday was recast in
1662; until which time it was as follows:

“God which knowest &c...that for man’s frailty
we cannot always stand uprightly, grant to us the
health of body and soul, that all those things which
we suffer for sin, by thy help we may well pass and
overcome; through &c.”

The names of Septuagesima and the two follow- Septua-
gesima, &c.
ing Sundays are of very ancient date, being men-
tioned by writers in the fifth and sixth centuries.
The first Sunday in Lent was called *Quadragesima*,
being about forty days before Easter (whence the
French word *Carême* for *Lent*); and for the sake of
round numbers, the preceding weeks were counted
by decades, as if Septuagesima were the seventieth
day before Easter, Sexagesima the sixtieth, and
Quinquagesima the fiftieth.

The object of the Church in appointing the
Offices for these Sundays, was to withdraw our
attention from the festivals of the Nativity and the
Epiphany, and to prepare us for the ensuing season
of penitence and humiliation. Hence the proper
Lessons are no longer taken from the evangelical
prophet; but portions from Genesis are read, which

treat of the Fall and its consequences. The Collect for the two former Sundays contain acknowledgments of our sinfulness; the Epistles exhort us to mortification and self-denial, by the precept and example of St Paul. The Gospels admonish us by two parables of our Lord—first, that we can never do more than our bounden duty; second, that it is very hard to do even that, by reason of the manifold temptations with which we are surrounded. On the third of these Sundays charity is enjoined, as the necessary accompaniment to all our works of devotion; and the beautiful Collect for this Sunday, the composition of our English Reformers, will lose nothing by comparison with any of the prayers of antiquity. The following were the originals of the Collects for Septuagesima and Sexagesima Sundays:

Preces populi tui, quæsumus Domine, clementer exaudi; ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur.

Deus qui conspicias quia ex nulla nostra actione confidimus; concede propitius, ut contra adversa omnia doctoris gentium protectione muniamur.

[The prayer in the latter Collect for St Paul's protection was suggested by the recital of his adversities contained in the Epistle, which in the *Sarum Missal* extended to chap. xii. 9.]

The old Collect for Quinquagesima was laid aside by our Reformers, probably because it had reference to the practice of private confession and absolution before Lent. It was as follows:

Preces nostras quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos ab omni nos adversitate custodi.

Until 1662, our present Collect began 'O Lord, which dost teach' &c. 'who' for 'which' was substituted in many other Collects at the same time.

The Tuesday after Quinquagesima Sunday is called Shrove Tuesday, from the old English word *shrive*, to hear confessions and enjoin penance; it being the ancient custom for the faithful to confess their sins on that day, and to obtain absolution, in order that they might receive the eucharist, and qualify themselves for a more religious observance of Lent. But in process of time the religious character of the day was lost sight of in those festivities and sports, which are still retained under the name of the Carnival. Hence the French name *Mardi gras*.

Shrove
Tuesday.

The season of *Lent* takes its name from the time of year; the old English word *Lent* meaning *the spring*. It was customary for the Christians, from the very earliest ages, to set apart some time for mortification and self-denial, that they might prepare themselves for the celebration of Easter: and this they did probably in imitation of the Jews, who fasted before their yearly expiation. There was, however, great variety in the duration of the fast; some keeping it only one day, or forty hours (the time supposed to have elapsed between the death and resurrection of Christ), others keeping it for two, or fifteen days. In the fourth century it was generally commenced from the sixth Sunday before Easter, and as the Sundays, being festivals, were not included, it extended over only thirty-six days. Gregory the Great, about the year 590, added four days at the beginning of Lent, that it might be equal to the time of our Lord's abstinence. And so it has remained from his time to the present¹. The term of forty days is also frequently mentioned as the duration of

Lent.

¹ Bingham, *Ant.* xxi. l. 5; Guericke, *Antiquities of the Church*, p. 141.

fasts in the Old Testament, as in the case of Moses, Elijah, and the Ninevites.

The Lenten fast was generally observed in ancient times, but with different degrees of strictness, according to each man's conscience and discretion; and the same liberty is allowed by our own Church. The private discipline consisted in abstinence from the more generous kinds of food (at least till the evening), and in the wearing of a sadder garb; while in the public Offices of the Church the season was marked by penitential Services, and by the non-observance of Saints' days, or rather by transferring the observance of them to the Lord's Day.

Ash Wednesday.

The first day of Lent was sometimes called *Caput jejunii*, the head or beginning of the fast. The name of Ash Wednesday proceeded from a custom in the discipline, which began very early to be exercised on this day; and of which the following account is given by Gratian¹, (12th century). 'On the first day of Lent the penitents were to present themselves before the Bishop clothed with sackcloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the Church, where the Bishop in tears, and the rest of the clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them, that as Adam was thrown out of Paradise, so they must be cast out of the Church. Then the Bishop commanded the officers to turn them out of the church-doors; and all the Clergy followed after, repeating the curse upon

¹ 1 Part. Decr. Dist. 50, c. 64. ap. Wheatly.

Adam, "In the sweat of thy face shalt thou eat bread." In the Sarum Missal, before the ceremony of ejecting the penitents out of the Choir, there was a service for the benediction of the ashes. The ashes were placed in silver vessels and sprinkled with holy water; and prayers were offered that God would bless and sanctify the ashes which *He had appointed* to be borne on the head, after the manner of the Ninevites, in token of humility, and for the obtaining of pardon. The ashes were then to be placed on the heads of the clergy and people, the chief officiant signing the sign of the cross on the head of each, and saying, 'Remember, O man, that thou art ashes, and unto ashes shalt thou return.' As a substitute for the severe and now impracticable discipline of former times, our Church has appointed the Communion-service to be said on this day.

In the morning and evening Service for Ash Wednesday, instead of the psalms for the day of the month, we read six of the penitential psalms, the seventh being used in the office of Communion. These psalms, composed in various times of affliction and repentance, have in all ages been much esteemed by the Church, and thought proper to be used at seasons of humiliation. Proper Lessons for the day have now been supplied in the new Lectionary. The Collect, Epistle, and Gospel are all appropriate; the last conveying a caution against the mere outside show of austerity and mortification. The commencement of the Collect is taken from the Service for the benediction of the ashes in the Sarum Missal:

Omnipotens sempiterne Deus, qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter penitentiam.

The Collect for the first Sunday in Lent was composed in 1549. The old Collect was perhaps considered open to objection as appearing to attribute a meritorious efficacy to abstinence and good works. It was as follows :

Deus qui ecclesiam tuam annua quadragesimali observatione purificas; præsta familiæ tuæ, ut quod a te obtinere abstinendo nititur, hoc bonis operibus exequatur.

The Evening first Lesson (Gen. xxii.) brings the temptation of Abraham into comparison with that of Christ as related in the Gospel.

Sundays
in Lent.

The following are the originals of our Collects for the second and succeeding Sundays in Lent :

Second.

Deus qui conspicis omni nos virtute destitui, interius exteriusque custodi; ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente.

Thrid.

Quæsumus, omnipotens Deus, vota humilium respice, atque ad defensionem nostram dexteram tuæ majestatis extende.

Fourth.

Concede, quæsumus, omnipotens Deus, ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus.

Fifth.

Quæsumus, omnipotens Deus, familiam tuam propitius respice; ut te largiente regatur in corpore, et te servante custodiatur in mente.

Sixth.

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere, et crucem subire fecisti; concede propitius, ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur.

The Collects for the Sundays in Lent speak the language of humility and repentance; and the Epistles remind us of our duty in these respects: the Gospels enforce the paramount duty of charity, by proposing to us the example of our Lord, who not only fasted and withstood temptation to evil¹,

¹ Gospel for the first Sunday.

but went about doing good¹, healing the sick², feeding the hungry³, and doing good to those that despitefully used him; in all which actions we are at this time especially bound to imitate him, as our self-discipline would otherwise be wanting in its most important part.

Second Sunday. The morning first Lesson according to the new Lectionary (Gen. xxxvii.) describing the artifice by which Jacob obtained the blessing, is apposite to the words of the Epistle "that no man go beyond and defraud his brother in any matter;" while the cry of Esau, "Hast thou but one blessing?" &c. presents a parallel to the importunity of the woman in the Gospel, "Truth, Lord; yet the dogs eat," &c. The connexion between the Collect and Epistle for the Second Sunday is apparent in the Latin; *mundemur* in the former having evidently been suggested by *im-munditia* in the latter.

The fourth, or Mid-lent, was formerly called "Refreshment Sunday," probably because the Gospel relates the miracle of feeding the 5000 in the wilderness. It was customary to allow greater festivity on this than on the other Sundays in Lent. In the Latin Collect *respiremus* seems to point to this mode of keeping the day; and the Evening Lesson, Gen. xliii. falls in with it, which describes the feast given by Joseph to his brethren, thus presenting a parallel, or contrast, to the Gospel. The day was also called *Lactare*, from the first word of the ancient Latin Introit (Isai. lxvi. 10, 14 and Ps. cxxii. 1), "Rejoice, O Jerusalem," &c. "I was glad when they said unto me," &c.

¹ For the second and third.

² For the fourth.

³ For the fifth.

The fifth was called 'Passion Sunday,' (and the following week 'Passion Week,') because the commemoration of the Saviour's sufferings commenced in the Epistle of that day. Our Morning first Lesson (Exod. iii.) was doubtless chosen in order to illustrate the declaration in the Gospel, "Before Abraham was, I am," by reference to that given in Mount Horeb, 'I am that I am.'

The Sunday next before Easter is called Palm Sunday, from the ancient custom of carrying palms, in commemoration of our Lord's triumphal entry into Jerusalem. In the Sarum Missal a Service was appointed, to be used before the Mass, at the benediction of the palms and in the subsequent procession. The branches of palm and other trees having been laid on the altar for the clergy, and for others on the step of the altar, were exorcised (*Exorcizo te, creatura florum, &c.*). Prayers were then offered that God who had announced the restoration of peace to the earth by the mouth of a dove bearing an olive branch, would sanctify this creation of flowers, &c.; and that God who gathereth together the scattered, and preserveth the gathered, who blessed them that carried palms to meet Jesus Christ, would bless these branches, &c., so that they might carry a blessing into whatever place they came. After this the branches, &c. having been sprinkled with holy water and censed, were carried in procession (together with relics, and the Host) out of the Church and round the sacred precinct, while anthems were sung by the Choir following.

In Italy this Sunday is called *Olive Sunday*; in Russia *Sallow Sunday*; in Wales *Flower Sunday*, or *Yew Sunday*, according to the different kinds of trees used in the procession.

The whole of the week preceding Easter, now ^{Holy week.} commonly called 'Holy week,' or 'Passion-week,' was kept in ancient times with especial strictness. St Chrysostom says, that in his time (A.D. 400) it was called '*the great week*,' not because it had more or longer days than other weeks, but because great things were wrought at this time by our Lord. Therefore in this week many increase their religious earnestness, some adding to their fasting, others to their watching, others to their almsgiving. 'The Emperors of the world also do honour to this week by making it a time of vacation from all civil business. Let the doors of the courts, say they, now be shut up, let the executioner's hands rest a little; common blessings were wrought for us by our common Lord, let some good be done by us His servants. The imperial letters were sent abroad at this time commanding all prisoners to be set at liberty from their chains¹.' The stricter kind of fast here alluded to was called by the Greeks *ὑπέρθεσις*, and by the Latins *superpositio*. In Germany this week is called the *still week* (die stille Woche), to express the holy calm which ought to be observed during its continuance.

At this season our Church directs us to meditate upon the sufferings of our Lord, and sets before us, in the Lessons, Epistles, and Gospels, those passages of Scripture which may best assist and guide our meditations. Our Reformers did not retain the Gospels appointed in the ancient Offices, but so ordered it, that the account given by each Evangelist of the Saviour's passion, should be read throughout. They also selected Epistles more appropriate to the season than those in the older Offices.

¹ Chrysost. *Homil. in Ps. CXLV.*

Maundy
Thursday.

The Thursday before Easter is called *Maundy Thursday*, *dies mandati*, a name derived from the ancient custom of washing the feet of the poor on this day, and singing at the same time the anthem, 'Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos, dicit Dominus.' So Gavantus says, 'Dicitur mandatum, quia mandavit Christus lotionem pedum, et quia antiphonæ incipiunt ab hac "mandatum novum do vobis," &c.' The rite called *mandatum* or *lavipedium*, is of great antiquity both in the Eastern and Western Church. During the middle ages it was not only customary in monasteries, but with Bishops, Nobles, and even Sovereigns, to wash the feet of the poor, and to distribute alms. In England, the rite of the Maundy continued to be performed by our Sovereigns till the time of James II., who is said to have been the last who celebrated it in person. It is now customary for the Sovereign, through the Lord Almoner, to distribute alms at Whitehall Chapel: and the form of prayer which is used on the occasion, and called 'the Office for the Royal Maundy,' is given in the notes to Mr Stephens's edition of the Prayer Book, Vol. i. p. 891, where may also be seen an account of the ceremonial observed in 1572, when Queen Elizabeth, being 39 years old, washed the feet of 39 poor persons on Maundy Thursday at the palace of Greenwich.

In the Sarum Missal there were Services on this day for the reconciliation of penitents, for the ablution of the altars with wine and holy water, and for the Maundy or feet-washing, at which the two priests of highest rank washed the feet of all in the choir, and, lastly, each other's feet. The Mass was celebrated at Vespers, and a Host was also consecrated, and reserved for use on Good Fri-

day (*præsanctificata*), to be received on that day by the priest alone.

The name of *Good Friday* is peculiar to the Church of England. *Holy Friday* or *Parasceue* was its ancient and general appellation: by the Saxons it was called *Long Friday*. This day has been strictly observed in all ages of the Church.

The first two Collects are translations of two of the nine Collects appointed in the Missal of Sarum:

Respice, Domine, quæsumus, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit ['was contented'] manibus tradi nocentium, et crucis subire tormentum. Qui tecum vivit, &c.

Omnipotens sempiterne Deus, cujus spiritu totum corpus ecclesiæ sanctificatur et regitur; exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviat.

The third Collect is composed from three of the remaining seven in the Sarum Missal:

(Pro Hæreticis). Omnipotens sempiterne Deus, qui salvas omnes homines, et neminem vis perire; respice ad animas diabolica fraude deceptas, ut omni hæretica pravitate deposita, errantium corda respiscant, et ad veritatis tuæ redeant unitatem.

(Pro perfidis Judæis). Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis; exaudi preces nostras quas pro illius populi obsecratione deferimus; ut agnita veritatis tuæ luce quæ Christus est, a suis tenebris eruatur.

(The invitation 'Flectamus genua,' which was given before each of the other Collects, was omitted before this for the Jews.)

(Pro Paganis). Omnipotens sempiterne Deus, qui non vis mortem peccatorum, sed vitam semper inquiris, suscipe propitius orationem nostram; et libera eos ab idolorum cultura; et aggrega ecclesiæ tuæ sanctæ, ad laudem et gloriam nominis tui.

The Gospel for this day, besides its coming in course, is properly taken out of St John rather than any other Evangelist, because he was the only one

who was present at the passion, and stood by the cross to the end. The rest of the Services are highly appropriate, containing the typical sacrifice of Abraham, that prophetic Psalm of David, 'My God, my God, why hast thou forsaken me?' the first clear prediction of the atonement, 'He was wounded for our transgressions,' &c., and the comparison which the Apostle makes between the typical sacrifices of the Mosaic law and the death of Christ.

In the Sarum Missal it was appointed that on this day the cross should be set up before the high altar, and that the clergy with bare feet should draw near and adore it, the choir meanwhile repeating a psalm and anthem. Afterwards the cross was to be carried to another altar, to be there adored by the people. This practice was forbidden at the Reformation under the popular name of 'creeping to the cross'.

Easter
Even.

Easter Even. This day was commonly known by the name of the great Sabbath, and is so termed by St Chrysostom. It was the only Sabbath or Saturday, throughout the year, that was observed as a fast in the Greek Church. All other Saturdays were kept as feasts. The vigil was continued till midnight, and was spent in reading the Scriptures, psalmody, and baptizing catechumens.

The beautiful Collect for this day was drawn up in 1662, after the example of that which was composed for the Scottish Prayer Book (by Laud, as it is said) in 1636. It will be seen that the original, here subjoined, is the more elaborate of the two, and contains several thoughts which our revisers did not retain :

¹ Cardwell, *Conferences*, I. 64.

“O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ; so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ that died, was buried, and rose again for us. Amen.”

The allusion to baptism was doubtless suggested by the mediæval custom of regarding the vigils of Easter and Whitsunday as specially appropriate days for the administration of that Sacrament. A rubric in the *Sarum Manual* says “*Solemnis baptismus celebrari solet in Sabbato Sancto Paschæ ut in vigilia Pentecostes.*”

Before 1662, the Prayer Book had no Collect for Easter Even. The Epistle and Gospel were appointed in 1549. The Collect of the Missal was probably laid aside because it had reference not only to baptism, but to the custom formerly observed on this day but discontinued at the Reformation, of blessing the new fire which was to be used in the Church, and the Paschal candle which was to be kept burning throughout Easter week, and on Sundays, &c., till the day after Ascension Day. It was as follows, “O God, who dost enlighten this most holy night with the glory of the Lord’s resurrection, keep in the children of thy new family the spirit of adoption which thou hast given; that they being renewed in body and mind, may offer unto thee a pure service. Through &c.”¹

The ancient Epistle and Gospel (Col. iii. 1—4,

¹ The *Sarum Missal* in English, 1868.

Matt. xxviii. 1—7) had reference to the resurrection, not, as ours, to the burial and descent into hell. Other ceremonies prescribed for this day in the Sarum Missal were the benediction of the incense—the use of which is described to be for putting to flight all evil spirits and driving away diseases—and the benediction of the font. The seven-fold and the five-part Litanies¹ were also said, the Invocations of the several Persons of the holy Trinity being omitted, because Christ lay in the grave till the third day.

Easter
Day.

Our English word *Easter*² according to Bede, is derived from *Eostre*, the name of the goddess formerly worshipped by the Saxons at this time of the year, and probably the same as the Syrian Astarte, called in Hebrew Ashtoreth. The Hebrew word *Pascha*, the passover, was by the ancient Church applied to the festival of our Lord's resurrection, *Pascha ἀναστάσιμον*, as well as to the passion, *Pascha σταυρώσιμον*; and this name for Easter is still very generally preserved, as in French *pâques*. The festival was kept with great solemnity in the early Church: though there was considerable difference and dispute as to the precise day of its celebration, until the question was set at rest by a decree of the Council of Nice in 325. In primitive times the Christians on this day addressed each other with the salutation, 'Christ is risen;' to which the answer was, 'He is risen indeed, and hath appeared unto Simon:' a custom still retained in the Greek Church.

The anthems appointed instead of the ninety-fifth Psalm are from the anthem-book of Gregory

¹ Said by five deacons: for the *Litania septiformis*, see above, p. 155.

² Bingham, *Ant.* xx. 5.

the Great. In the Prayer Book of 1549, they were to be sung or said before Matins, and consisted only of Rom. vi. 9—11 and 1 Cor. xv. 20—22 followed by Hallelujah, a versicle and response: (Priest. 'Shew forth to all nations the glory of God.' Answer. 'And among all people his wonderful works;') and the following Collect:

"O God, who for our redemption didst give thine only-begotten Son to the death of the cross; and by his glorious resurrection hast delivered us from the power of the enemy; grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection;"

which was a translation of the following, from the Sarum Missal;

Deus, qui nobis Filium crucis patibulum subire voluisti, ut inimici a nobis pelleres potestatem; concede nobis famulis ut in resurrectionis ejus gaudiis semper vivamus.

In 1552 the Hallelujah and all after it was omitted, and the anthems were ordered to be said instead of the *Venite*: the passage from 1 Cor. v. was prefixed in 1662. The Collect is much expanded from the Latin original:

Deus qui hodierna die per unigenitum tuum eternitatis nobis aditum, devicta morte, reserasti; vota nostra, quæ præveniando aspiras etiam adjuvando prosequere.

The first Lessons relate the history of the institution of the Passover, and of the passage of the Red Sea, which we regard as types both of the death and resurrection of Christ, and of our deliverance from sin and death. The second Lessons for the Morning and Evening (Rev. i. 10—19, and Rev. v.) set forth the risen and ascended Saviour as He appears in the visions of the Apocalypse: the

Epistle shews what practical effect the great event of the day ought to have upon us ; the Gospel supplies evidence of that event ; which is continued in the alternative second Lesson for the Evening (John xx. 11—19). The Psalms for the day are appropriate songs of praise and thanksgiving ; and one, the 118th, is specially quoted by St Peter in connexion with the resurrection of Christ : ‘ This is the stone which was set at nought by you builders,’ &c. Acts iv. 11.

In the Prayer Book of 1549, provision was made for a second Communion, at which the Collect was the same as that which was then, and is now, used on the first Sunday after Easter ; and the Epistle and Gospel were from 1 Cor. v. 6—8 and Mark xvi. 1—8.

The commemoration of Easter continued in ancient times throughout the week, but was limited to three days by a Council of Constance in 1094. Our Church has followed this latter authority in appointing special Lessons, Epistles and Gospels only for the Monday and Tuesday, though the Sarum Missal had a Service for each day of the week. The Epistles are taken from the Acts of the Apostles ; and so far we follow the ancient custom, mentioned by St Chrysostom, and still continued in the Eastern Church, of reading that Book from Easter to Whitsuntide.

Sundays
after
Easter.

Upon the octave, or first Sunday after Easter, it was formerly the custom to repeat some of the paschal solemnities : whence this day took the name of *Low Sunday*, because it was a special feast, though of a lower degree than Easter Day. On this day the Neophytes, or persons newly baptized, were wont to lay aside their chrisomes, or white garments, and to deposit them in the churches ;

hence this day was commonly called by the Latins *Dominica in Albis*, and by the Greeks, *καυρή κυριακή* or *διακαυρισμός*, or New Sunday, on account of the renovation of men by the new birth in baptism¹. The Epistle was, perhaps, originally selected with a view to this solemnity. The Collect for the third Sunday also seems particularly applicable to newly baptized persons. In the Latin it is as follows :

Deus, qui errantibus ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis; da cunctis qui Christiana professione censentur, et illa respuere, quæ huic inimica sunt nomini, et ea quæ apta sunt sectari.

The Collect for the second Sunday, composed in 1549, is founded on the Epistle. It is observable, that the word 'ensample,' which had been altered to 'example,' in 1552 and 1559, was restored in its old form in 1604.

'Endeavour ourselves.' The reflective use of the word 'to endeavour' occurs also in the preface to the Confirmation Service, and three times in the Ordination Service. It had become obsolete in 1689, and the revisers of that time proposed to omit 'ourselves.'

The ancient Collect for the fourth Sunday was as follows :

Deus, qui fidelium mentes unius efficit voluntatis, da populis tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia.

This, in the first Prayer Book of Edward VI., was literally translated, 'Almighty God, which dost make the minds of all faithful men to be of one will, grant,' &c. ; but at the last review, perhaps owing to the civil and religious divisions of

¹ Bingham, *Ant.* xx. 5, 12.

the times, it was altered to the present form, mighty God, who alone canst order the unruly and affections of sinful men.'

The fifth was formerly called 'Rogation Sunday' taking its name from the three days which follow. The commissioners of 1689 proposed to restore the name. The Collect is closely translated from Latin :

Deus a quo cuncta bona procedunt, largire scilicet nobis cibis tuis ut cogitemus te inspirante quæ recta et te gubernante eadem faciamus.

The Collect suggests that as all good things come from God, of Him we should ask them. The Morning first Lesson (Deut. vi.) in its command, "Hear therefore, O Israel, and observe and do it," harmonises with the opening words of the Epistle, "Be ye doers of the word, and not hearers only." The Gospel bids us ask in the Son's name, and we shall receive. The Evening Lesson (Deut. ix.) sets forth the example of Moses, in ascending with the Lord in prayer. Thus the Sunday seems as it were an invitatory to the rogation the following days.

The Rogation days have been already noticed in treating of the Litany (p. 155). By the Instructions of Queen Elizabeth issued in 1559, and in the Homily for the Rogation days (1563), the observance of these days was defined to be for a twofold object, (1) "to consider the old ancient bounds and limits of the parish," (2) "to offer thanksgiving and prayer to God for the land and the fruits thereof. For the furtherance of the latter purpose, Bishop Cosin in 1662, and the Commissioners in 1689, proposed a Collect, Epistle and Gospel to be used on these days. It may be interesting to the reader to see and compare the two proposals, which are subjoined.

Collect proposed by Bishop Cosin :

"Almighty God, Lord of heaven and earth, in whom we live and move, and have our being ; who dost good to all men, making thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust ; favourably behold us thy people, who call upon thy name, and send us thy blessing from heaven, in giving us fruitful seasons, and filling our hearts with joy and gladness ; that both our hearts and mouths may be continually filled with thy praises, giving thanks to thee in thy holy Church, through," &c.

For the Epistle, James v. 13—18. For the Gospel, Luke xi. 1—10.

Collect proposed in 1689 :

"Almighty God, who hast blessed the earth that it should be fruitful, and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread ; bless us in all our labours, and grant us such seasonable weather, that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy name, through," &c.

For the Epistle, Deut. xxviii. 1—9. For the Gospel, Matt. vi. 25 to the end.

The feast of the Ascension, or Holy Thursday, is of great antiquity, and is spoken of by St Augustine as being of universal observation, and either founded on an apostolical institution, or on a council of the Church. *'Illa quæ non scripta sed tradita custodimus, quæ quidem toto terrarum orbe servantur, datur intelligi vel ab ipsis apostolis, vel plenariis conciliis, quorum est in Ecclesia saluberrima auctoritas, commendata atque statuta retineri, sicut quod Domini passio, et resurrectio, et*

Ascension
Day.
Epist. 118

adscensio in cœlum, et adventus de cœlo Spiritus Sancti, anniversaria solemnitate celebrantur.'

The proper Psalms for the day contain many expressions appropriate to the ascension of Christ, especially the 24th, which seems to allude so very plainly to that event, that it was said to have been actually sung at His ascension by the choir of angels who attended Him. The Morning first Lesson (Dan. vii. 9—15) describes the appearing of the "Son of man" in vision to the prophet, and His being brought before the Ancient of days to receive His heavenly kingdom. The assumption of Elijah, which was followed by the descent of a double portion of his spirit upon Elisha, is equally suitable as the first Lesson in the Evening. The second Lesson for the Morning (Luke xxiv. 44) gives St Luke's narrative of the Ascension; that for the Evening (Heb. iv.) speaks of the great High Priest that is ascended into the heavens. The Collect is from the Missal:

Concede, quæsumus, omnipotens Deus, ut qui hodierna die unigenitum tuum redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus.

The Collêct for the Sunday after Ascension Day is from an Antiphon for Vespers on Ascension Day in the Sarum Breviary:

O Rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos, sed mitte promissum Patris in nos Spiritum veritatis.

The translation loses something of the point of the original, by being addressed to the Father, instead of to the Son; *Rex gloriæ* being the prophetic title of Christ in Psalm xxiv., and *ne derelinquas nos orphanos* referring to his own promise in John xiv. 18.

Pentecost, the fiftieth day from the Passover,



sometimes called the feast of weeks, was one of the three great Jewish festivals, being held to commemorate the delivery of the law on Mount Sinai, and also to give thanks for the harvest, and to offer the first fruits. For us it is the day on which the new law of Christ began to be preached, and the first fruits of the great harvest of souls, the "five thousand," were gathered in and offered to God. It has been observed as a Christian festival from the very first age of Christianity. Being one of the seasons at which baptism was administered, it has been commonly supposed that the English name of the Festival was derived from the chrisomes, or white dresses of the Neophytes. See *supra*, p. 198. The more commonly received derivation of *Whitsunday*, *Whitsun-tide*, is from the German *Pfingsten*, which is a corruption of *Pentecost*¹.

The Collect for the Day is translated from that in the Missal :

Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Dominum in unitate ejusdem. ['in the unity of the same Spirit.']

This Collect was used daily at Lauds before the Reformation; and the following translation of it occurs in a Primer of the fourteenth century :

¹ Against this may be urged (1) the difficulty of tracing the transition by which *Pfingsten* might pass into *Whitsun*; (2) the occurrence of *Pentecoste* as late as the Saxon Chronicle (1121); and (3) the use of the form *hwitesunedei* in the *Ancren Riwe*, written in semi-Saxon, and considered by its editor, the Rev. J. Morton, to be not later than 1225. In words beginning with *hw*, the *h* was dropped at the close of the 13th century, and then again at the close of the next century (e. g. in Wyclif's Bible) was inserted after the *v*. This seems to make in favour of the old derivation, *White Sunday*. (From the *Prayer Book interleaved*, p. 127.)

God, that tauytest the hertis of thi faithful seruantis bi the litytynge of the hooli goost: graunte us to saure riȝtful thingis in the same goost, and to be ioiful euermore of his counfort. Bi crist our lorde. So be it¹.

In the Psalms for the day, the most striking passage in its application to the festival is the 18th verse of the 68th Psalm: 'Thou art gone up on high, thou hast led captivity captive, and received gifts for men.'

For the changes made in the Lessons for the day by the new Lectionary, see below, Chap. xi.

The Whitsun week was not entirely festival, like that of Easter; the Wednesday, Thursday and Friday being observed as fasts and days of humiliation and supplication for a blessing upon the work of ordination, which was usually on the next Sunday. But the Monday and Tuesday were observed after the same manner, and for the same reasons as in Easter week. Both the Epistles relate to the baptism of converts; the Gospel for Monday seems to have been allotted for the instruction of the newly baptized; teaching them to believe in Christ, and to become the children of light (baptism being anciently termed *illumination*, φωτισμός). The Gospel for Tuesday seems to have reference to the coming ceremony of ordination: it shews the difference between those who are lawfully appointed and ordained to the ministry, and those who, without any commission, arrogate to themselves that sacred office. The Lessons, both those from the Old and those from the New Testament, have reference to the ministry of the Holy Spirit.

The octave of Whitsunday appears to have been devoted to the honour of the blessed Trinity from

Trinity
Sunday.

¹ *Interleaved Prayer Book*, p. 113. Maskell, *Mon. Rit.* II. p. 28.

very early times, as the Collect which we now use is from the Sacramentary of Gregory, and the Epistle and Gospel were appointed for the day in the *lectionary* of St Jerome. But its celebration as a great festival is of comparatively modern date. It began to be observed in the monasteries in the middle of the twelfth century, but was not generally established in the Roman Church before the beginning of the fifteenth¹. The doctrine of the Trinity from a much earlier period was celebrated in the *loxologies*, creeds, and anthems of the Church; but after it had been so often attacked by Arians and other heretics, there was good reason for making it the subject of separate and solemn contemplation.

The word Trinity (*τριάς*) in its theological sense, first occurs in the writings of Theophilus of Antioch at the end of the second century.

The Collect is taken from the Sarum Missal :

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem; quæsumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per &c.

‘in the power of the divine majesty to worship the Unity,’ i.e. to worship the three Persons as being one in power and in majesty.

This Collect like that for Whitsunday, was used in the daily Service till the Reformation, and being in such constant use was translated and placed in the Primer. The following is a version of it taken from the Primer of the 14th century to which reference has been made above :

Euerlastynge almyti god that gave us thi seruantis in knowlechyng of verrei feith to knowe the glorie of the endeles trinite, and in the mist of mageste to worchipe thee in conhedde; we bisechen that bi the

¹ Bingham, *Ant.* xx. 7, 14.

sadness of the same feith we be kept and defendid
euermore fro alle aduersitees. Bi crist. (*sadness, firm-
ness, from setan to set, settle.*)

The Collect in the Prayer Book originally ended thus: 'We beseech thee that through the stedfastness of this faith we may evermore be defended from all adversity, which livest,' &c. The alteration was made in 1662.

The vision of Isaiah (Is. vi. 1—11) has been appointed for the Morning first Lesson, because of its connexion with the Epistle for the day; and Gen. i. formerly read in the Morning, is now placed in the Evening, together with Gen. xviii. as the alternative Lesson, both passages having probably been selected (in 1559) as appearing to indicate a plurality of Persons in the Godhead; "Let Us make man," "Lo, Three Men stood by him." The second Lessons lead us to meditate on the mystery of the Godhead as revealed to us both in the separate manifestation of the three Persons and in their union. (See Chap. xi.) The Epistle contains the threefold invocation of God: in the Gospel the three Persons of the Godhead are mentioned.

Sundays
after Tri-
nity.

From Trinity Sunday to Advent, the Sunday Services have no reference to any particular events or doctrines: the Epistles and Gospels set before us the life and teaching of our blessed Lord and the doctrine of his Apostles, and lead us to meditate and follow the example which is contained in them. The Sundays following Trinity in the Roman calendar are reckoned and named from Pentecost; in the Sarum and most of the German Missals, they take their name from Trinity. This is again an indication that the English Church was originally independent of the Church of Rome.

The following are the old Collects for these Sun-

ays: the attentive reader will not fail to observe the terse and condensed style in which the originals were composed, and the excellent manner in which they were translated or paraphrased by our Reformers:

Deus in te sperantium fortitudo, adesto propitius First. invocationibus nostris; et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis et voluntate tibi et actione placeamus.

Sancti nominis tui, Domine, timorem pariter et Second. amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituas, quos in soliditate tuæ dilectionis instituis.

Preceationem nostram, quæsumus, Domine, benign. Third. nus exaudi; et quibus supplicandi præstas affectum, tribue defensionis auxilium.

Protector in te sperantium Deus, sine quo nihil est Fourth. validum, nihil sanctum; multiplica super nos misericordiam tuam, ut te rectore, te duce, sic transeamus per bona temporalia, ut non amittamus æterna.

Da nobis, quæsumus, Domine, ut et mundi cursus Fifth. pacifice nobis tuo ordine dirigatur, et ecclesia tua tranquilla devotione lætetur.

Deus, qui diligentibus te bona invisibilia præpara- Sixth. rasti; infunde cordibus nostris tui amoris affectum, ut te in omnibus et super omnia diligentes, promissiones tuas, quæ omne desiderium superant, consequamur.

Deus virtutum, cujus est totum quod est optimum; Seventh. insere pectoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum; ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias.

Deus, cujus providentia in sui dispositione non fal- Eighth. litur, te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas.

Largire nobis, Domine, quæsumus, semper spiritum Ninth. cogitandi quæ recta sunt, propitius, et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus.

Pateant aures misericordiæ tuæ, Domine, precibus Tenth. supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare.

Deus qui omnipotentiam tuam parcendo maxime et Eleventh. miserando manifestas; multiplica super nos gratiam tuam, ut ad tua promissa currentes, cœlestium bonorum facias esse consortes.

Twelfth.

Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicium excedis et vota; effunde super nos misericordiam tuam; ut dimittas quæ conscientia metuit, et adjicias quæ oratio non presumit.

Thirteenth.

Omnipotens et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur; tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curramus.

Fourteenth.

Omnipotens sempiterne Deus, da nobis fidei spei et charitatis augmentum; et ut mereamur adsequi quod promittis, fac nos amare quod præcipis.

Fifteenth.

Custodi, Domine, quæsumus, ecclesiam tuam propitiatione perpetua; et quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur.

Sixteenth.

Ecclesiam tuam, Domine, quæsumus, miseratione continuata mundet et muniat; et quia sine te non potest salva consistere; tuo semper munere gubernetur.

Seventeenth.

Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstet esse intentos.

Eighteenth.

Da, quæsumus, Domine, populo tuo diabolica vitare contagia; et te solum Deum puro corde sectari.

Nineteenth.

Dirigat corda nostra, quæsumus, Domine, tuæ miserationis operatio; quia tibi sine te placere non possumus.

Twentieth.

Omnipotens et misericors Deus, universa nobis adversantia propitiatus excludet; ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exequamur.

Twenty-first.

Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mudentur offensis, et secunda tibi mente deserviant.

Twenty-second.

Familiam tuam, quæsumus, Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota.

Twenty-third.

Deus, refugium nostrum et virtus, adesto piis Ecclesie tuæ precibus, auctor ipse pietatis; et præsta ut quod fideliter petimus, efficaciter consequamur.

Twenty-fourth.

Absolve, quæsumus, Domine, tuorum delicta populorum; ut a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur.

Twenty-fifth.

Excita, quæsumus, Domine, tuorum fidelium voluntates: ut divini operis fructum propensius exequentes, pietatis tuæ remedia majora percipiant.

The Collects for these Sundays remain as they

were framed in 1549, except that the following alterations were made in 1662 :

Second Sunday. The present excellent paraphrase was substituted for the old translation ;

'Lord, make us to have a perpetual fear and love of thy holy name, for thou never failest to help and govern them whom thou dost bring up in thy stedfast love.'

Third Sunday. 'Grant that we to whom,' &c., for 'Unto whom thou hast given, &c., grant that by thy mighty aid we may be defended, through,' &c.

Fifth Sunday. 'Thy Church,' for 'thy congregation.'

Sixth Sunday. 'Man's understanding' for 'all man's understanding'; and 'above all things' for 'in all things.'

Eighth Sunday. 'O God, whose never-failing,' &c., for 'God, whose providence is never deceived.'

Ninth Sunday. 'Who cannot do.... without thee,' for 'who cannot be without thee.'

Eleventh Sunday. 'Mercifully grant,' &c., for 'Give unto us abundantly thy grace, that we running to thy promises, may be made,' &c.

Twelfth Sunday. 'Giving us those good things,' &c., for 'Giving unto us that our prayer dare not presume to ask.'

Thirteenth Sunday. 'That we may so faithfully,' &c., for 'that we may so run to thy promises, that we fail not finally to attain the same.'

Sixteenth Sunday. 'Church' for 'Congregation.'

Eighteenth Sunday. 'Withstand the temptations of the world, the flesh, and the devil,' for 'avoid the infections of the devil.'

Nineteenth Sunday. 'Mercifully grant,' &c., for 'Grant that the working of thy mercy may,' &c.

Twentieth Sunday. 'O Almighty...keep us, we beseech thee....may cheerfully,' for 'Almighty...keep us...may with free hearts.'

Twenty-third. 'O God' for 'God.'

Twenty-fourth. 'O Lord...absolve...we may all be delivered from the bands of those sins,' for 'Lord...assoil....we may be delivered from the bands of all those sins.'

The Service for the twenty-fifth Sunday after Trinity is ordered to be always used on the Sunday next before Advent, because it is preparatory to that season : the Epistle being the prophecy of Jeremiah as to the coming of 'the Lord our righteousness;' and the Gospel shewing the popular expectation of the Jews in the time of our Lord, that a prophet should come into the world, an expectation which was probably founded in a great measure on this passage of Jeremiah.

Saints'
days.

The origin of the immovable feasts, or Saints' days, may be traced back to a very early age of the Church ; the primitive Christians having been accustomed to commemorate the deaths of the Apostles and Martyrs by annual Services, which were called *Memoriæ martyrum*. In process of time the abuse crept in of worshipping and asking the intercession of the Saints whose virtues were thus celebrated ; and as the Services were often held at their graves, it is not surprising that their ashes, or *relics*, became the objects of superstitious veneration. Our Reformers greatly reduced the number of these festivals, and abolished the worshipping of relics, the pilgrimages, and other practices, which converted a laudable Christian custom into an occasion of heathenish idolatry and ribaldry. The names of many ancient Saints, Martyrs and Divines, are retained in the Calendar, as being worthy of memory ;

but with two exceptions those days only are appointed to be kept holy which are dedicated to the honour of the Apostles and Saints mentioned in the New Testament. The exceptions are St Michael's Day, which puts us in remembrance of the ministry of the holy Angels, and All Saints' Day, on which we commemorate all those in every age who have departed this life in the faith and fear of Christ.

In general, the festivals which we now observe have been kept in the Church since the fourth or fifth century. There are only two or three which seem to require notice in this place.

The feast of the Purification, or the Presentation The Purification. of Christ in the temple, is said to have been instituted in the reign of Justinian, about A.D. 540, and was probably intended as a substitute for the pagan festival of *Juno februata*, held on the first of February. It was called by the Greeks *ὑπαπαντή*, i. e. the meeting of the Lord by Symeon in the temple, and was regarded as one of the *festæ Dominica*, or feasts in honour of the Lord¹. It was called 'the Purification,' in reference to the Jewish law which ordained that the first-born child should be holy to the Lord, and that forty days after the birth the mother should present herself in the temple, and make an offering of a lamb, or two turtles, or young pigeons, for her purification. (See Levit. xii. 8; Luke ii. 23.) It is commonly called Candlemas, because it was usual on that day to carry candles in procession, and to offer them to be burnt in the churches, perhaps in allusion to the words of Symeon, 'To be a light to lighten the Gentiles,' &c. This custom was abolished in 1549.

The following are the originals of our Collects for this festival, and for the Annunciation :

¹ Bingham, *Ant.* xx. 8. 5.

Omnipotens sempiterno Deus; majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est presentatus, ita nos facias purificatis tibi mentibus presentari.

Annun-
tiation.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur.

Michael-
mas.

The origin of the feast of Michaelmas¹ is uncertain; but it appears not to have been generally observed before the eighth century. In 815 it was recognized by the Council of Mentz, and from that time it gained ground in the Church.

All Saints'
Day.

The feast of All Saints, or *All Hallows*, is not of great antiquity. About the year 610 the Pantheon at Rome was taken from the heathen by the Emperor Phocas, at the desire of Boniface IV.; and as it had formerly been sacred to all the Pagan gods, it was now dedicated to all the Martyrs. Hence came the original of the feast of All Saints, which was then celebrated on the 1st of May, but was afterwards, by an order of Gregory IV., in 834, removed to the 1st of November. Our Reformers, having laid aside the celebration of a great many Martyrs' days, which had grown too numerous and cumbersome to the Church, thought fit to retain this day; whereon the Church, by a general commemoration, returns her thanks to God for them all (Wheatly.)

The greater part of the old Collects for these festivals, being prayers for the intercession of the Saints, were laid aside at the Reformation; and new Collects were composed, as has been already shewn at the beginning of this chapter. Those, however, for the Conversion of St Paul and St Bartholomew's Day were in part, and that for Michael-

¹ Riddle's *Christian Antiquities*, p. 658.

mas Day was wholly taken from the Missal, which had the following Collects for those days:

Deus, qui universum mundum beati Pauli Apostoli tui prædicatione docuisti; da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exempla dirigamur.

Omnipotens sempiterne Deus, qui hujus diei venerandam sanctamque lætitiā in beati Bartholomei Apostoli tui festivitāte tribuisti; da ecclesiæ tuæ, quæsumus, et amare quod credidit et prædicare quod docuit.

Deus, qui miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur.

St Andrew's Day. The Collect composed in 1549 referred to the traditional account of the crucifixion of the Apostle;

"Almighty God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life."

This was changed in 1552 for the present Collect, which sets forth the ready obedience of St Andrew to the calling of Christ.

The Conversion of St Paul. The Collect in 1549 was as follows; and was altered into its present form in 1662:

"God, which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: Grant, we beseech thee, that we which have his wonderful conversion in remembrance, may follow and fulfil thy holy doctrine that he taught; through Jesus Christ our Lord."

St Philip and St James. In 1549 the Collect ended thus;

'As thou hast taught St Philip, and other the Apostles,' (not mentioning St James).

In 1662, it was altered into its present form, 'that following the steps,' &c.

St John Baptist. 'Penance' (1549) altered to 'repentance,' (1662).

St Peter's Day. Collect. 'The crown of everlasting glory,' referring to 1 Pet. v. 4, 'A crown of glory that fadeth not away.'

St Luke's Day. In 1549 the Collect was as follows (altered in 1662):

"Almighty God, which calledst Luke the Physician, (whose praise is in the Gospel) to be a Physician of the soul; may it please thee by the wholesome medicines of his doctrine, to heal all the diseases of our souls, through," &c.

St Simon and St Jude's Day. Collect. 'Which hast builded the congregation' (1549), 'Who hast built thy Church' (1662).

All Saints' Day. Collect. 'Thy holy Saints in all virtues and godly living' (1549), 'Thy blessed Saints in all virtuous and godly living' (1662).

The Prayer Book of 1549 contained a Collect, Epistle and Gospel in honour of St Mary Magdalene (for July 22). These were omitted in 1552. The Collect was as follows;

"Merciful Father, give us grace, that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins."

The Epistle was Prov. xxxi. 10 to the end; the Gospel Luke vii. 36 to the end.

In the Collects of the Sarum Missal, the inter-

cessions of the Saints are asked indirectly, in prayer to God, not directly in prayer to the Saints themselves. The following are subjoined as examples :

St Andrew. "We make our humble supplications unto thy Majesty, O Lord, that like as the Apostle St Andrew was set to be both preacher and Bishop of thy Church, so he may now be our intercessor with thee."

St Thomas. "Grant unto us, we beseech thee, O Lord, so to rejoice in the feast of St Thomas thy Apostle, that we may both be ever aided by his protection, and follow his faith with befitting devotion."

St Matthias. "O God, who didst choose St Matthias to be of the number of thy Apostles, grant, we beseech thee, that at his intercession we may ever perceive about us the yearnings of thy compassion."

The Seven Sleepers (July 27). "O God, who didst richly crown with reward the Seven Sleepers, the glorious heralds (*i. e.* types) of the everlasting Resurrection, grant, we beseech thee, that we may attain, at their prayers, unto the holy Resurrection which by them was marvellously set forth."

St Matthew. "Assist us, O Lord, at the prayers of St Matthew, thy Apostle and Evangelist, that what of ourselves we cannot attain may be bestowed upon us at his intercession."

All Saints. "Almighty and everlasting God, who hast granted to us under one feast, to reverence the good deeds of All Saints, we beseech thee give largely unto these manifold intercessors the abundant reconciliation of us unto thyself, after which we long."

On the feast of the Purification there was a Service for the benediction of the candles. One of the prayers was as follows :

"O Lord, holy Father, Almighty and everlasting God, who didst create all things out of nothing, and by the labour of bees at thy command hast brought this fluid to the perfection of wax; and who on this day didst fulfil the desire of righteous Simeon; we humbly beseech thee that by the invocation of thy holy name, and at the intercession of Blessed Mary, our Virgin, whose festival we this day devoutly celebrate, and at the prayers of all thy Saints, thou wouldest vouchsafe to bless and sanctify these candles, fashioned for the service of men, and for the good of their souls and bodies, whether on land or water, and mercifully hear from thy holy heaven, and from the seat of thy Majesty, the voice of this thy people, who desire reverently to bear them in their hands, and to praise and exalt thee, and shew mercy to all that cry unto thee, whom thou hast redeemed with the precious blood of thy beloved Son."

On August 6 (the Transfiguration) there was a benediction of the grapes, as follows :

"Bless, O Lord, this fruit of the new grape which thou hast vouchsafed to ripen by the dew of heaven, the watering of rain, and calm and quiet seasons, and hast given it to us to be used with thanksgiving. In the name of our Lord Jesus Christ, by whom thou dost ever create all good things."

CHAPTER IX.

The Order of the Administration of the Lord's Supper.

THE title of the Communion-service in the Prayer Book of 1549 was 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' At the review in 1552 the title was altered to the present form. The usually received derivation of the word *Mass* is that which is given by Cardinal Bona, according to whose conjecture it is taken from the old form of dismissing the congregation after the Communion, 'Ite missa est' (i. e. congregatio). Hence it came to mean not only the Holy Communion, but any holy feast; and in this wider sense it is retained in the words Christmas, Michaelmas, &c.

Various names of the Communion-Service:

The word *Liturgy* was for many ages restricted to the Office of the Holy Communion; and in this sense it is to be understood when we speak of the *Liturgy* of St James, St Chrysostom, &c. In the Preface to the Prayer Book the more ancient meaning of the word is revived, in which it is applicable generally to the public worship of God in the Church. This sense occurs frequently in the LXX. translation of the Old Testament, (e. g. Deut. x. 8; *παρεστάναι ἔναντι τοῦ Κυρίου λειτουργεῖν*, 'To stand before the Lord to minister to him,' &c.) and in several places of the New, as Acts xiii. 2, *Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ ἡστυεύοντων*, 'As they

Liturgy.

ministered to the Lord, and fasted.' In classical Greek the word *λειτουργία*, *liturgy*, denotes any public service, whether of a secular or religious nature. This wider signification was in conformity with its derivation from *λείτος*, *public*, and *ἔργον*, *a work*.

Eucharist,
&c.

Other names for the Communion-service are, among the Greeks, *Eucharistia*, a thanksgiving; *mysterion*, or *mystagogia*, a mystery; *synaxis*, a congregation; *telete*, a rite; *anaphora*, or *prosphora*, a votive offering: among the Latins, *communio*, *cæna Domini*, or *dominicum*, *oblatio*, *agenda* (a rite), *collecta* (a contribution).

The term *communion*, *κοινωνία*, as applied to the Lord's Supper, was probably taken in the first instance from 1 Cor. x. 16, where we are said to have communion (*i. e.* to be partakers) of the body and blood of Christ. Hence the Sacrament is called a communion, because it unites us with Christ, and through Him with each other. In most cases, however, where *κοινωνία*, *communion*, occurs in the New Testament, it means not partaking, but imparting, not having a share with others, but making others to share with us, especially *alms-giving*. Thus Rom. xv. 26, 'It hath pleased them of Macedonia and Achaia to make a certain contribution (*κοινωνίαν τινὰ ποιήσασθαι*) for the poor saints which are at Jerusalem.' Heb. xiii. 16, 'To do good and to communicate forget not' (*τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε*). See also 2 Cor. viii. 4; Acts ii. 42 (probably). According to our present usage, to *communicate* is to partake of the communion, and they who do so are said to be *communicants*.

'The
Lord's
Supper.'

The Sacrament is termed the *Lord's Supper*, from 1 Cor. xi. 20, 'When ye are come together

into one place, this is not to eat the Lord's Supper,' (*κυριακὸν δεῖπνον φαγεῖν*); although in this passage the phrase probably includes the *agape*, or feast of charity, which was joined with the Eucharist.

For an outline of the Service used at the administration of the Lord's Supper in the ancient Church of Jerusalem, see above, p. 4.

The present arrangement of the Service is almost entirely that adopted in 1552. The following summary will shew how it stood in the Prayer Book of 1549. After the Lord's Prayer and the Collect for purity came the *introit*: the *Kyrie eleison*: the hymn, *Gloria in excelsis*: 'The Lord be with you,' &c.; the Collect for the day, with the two Collects for the King: the Epistle and Gospel: the Nicene Creed: the sermon or homily: the exhortation to be used at the time of the Communion, 'Dearly beloved in the Lord,' &c.: the exhortation for some day before: the offertory: the setting of the bread and wine on the altar: 'The Lord be with you,' &c.: 'It is very meet,' &c.: the proper prefaces with the seraphic hymn: the prayer for the whole state of Christ's Church: the prayers of consecration and oblation: the Lord's Prayer: 'The peace of the Lord,' &c.: the address: the general confession: the absolution: the comfortable sentences out of Scripture: 'We do not presume,' &c.: the partaking of the elements: the sentences of Scripture called the post-communion: 'The Lord be with you,' &c.: 'Almighty and everliving God,' &c.: the blessing. So far as the arrangement is concerned, the alterations made in 1552 were generally for the better.

Rubric at the beginning: 'And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed,' &c.

Order of
the Service
in 1649.

Who are
to be re-
pelled
from the
Lord's ta-
ble.

In the first ages it does not appear that any of the believers either absented themselves, or were excluded from the Lord's Supper. But in the course of time, the custom of universal communion was relaxed; some voluntarily withdrawing, others being repelled on account of their evil lives: the former class are mentioned and threatened with excommunication by the apostolical canons; the case of the latter is noticed by St Chrysostom, *Homil. LXXXII. in Matth. 26*. Thus St Ambrose refused communion to the emperor Theodosius, who had ordered his guards to put down a sedition at Thessalonica by a cruel massacre of the inhabitants.

Bishop Andrewes states that the law in England will not suffer the minister to judge any man as a notorious evil liver, but him who is convicted by a legal sentence. And thus it was laid down by the canon law: 'Omnibus episcopis et presbyteris interdicimus segregare aliquem a sacra communione, antequam causa monstretur, propter quam sanctæ regulæ hoc fieri jubent¹.' So also St Augustine: 'Nos a communione prohibere quenquam non possumus, nisi aut sponte confessum, aut in aliquo judicio ecclesiastico vel sæculari nominatum, atque convictum².' (Serm. 351, *de Pœnitentia*.) Extreme cases, however, may, and sometimes do arise, in which a minister is not only justified in withholding the Sacrament, but would be culpable if he omitted to do so.

Before we proceed to consider in detail the Office of the Holy Communion, it will be proper to observe the view of sacramental doctrine which it

¹ *Novell. 123, Collat. 9, tit. 6. c. 11.*

² See a learned note on this subject in Stephens's edition of the Prayer Book, p. 1053.

presents. Without attempting to recapitulate the manifold controversies which have been maintained on this subject both before and since the Reformation, it must be premised, that two schools of opinion, each including some shades of difference, have always existed within our Reformed Church.

1. There are those who while they repudiate the dogma of transubstantiation or change of substance, believe that at consecration, the body and blood of Christ are united with the bread and wine, or in other words that Christ is really, objectively, locally, present in the consecrated elements. They also hold that in the Eucharist there is a sacrifice or offering of the consecrated elements ; which sacrifice is not a repetition of the sacrifice once made on the cross, but a memorial or presentation of it before God, and they understand the words *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν* (Luke xxii. 19) to mean, 'Make this sacrifice as a memorial of me before God.'

This view of the Sacrament has recently led to the revival of various ornaments of the minister and rites and ceremonies, which were alleged to be legal under the prefatory note at the commencement of Morning Prayer, as having been "in use by authority of Parliament, in the second year of King Edward VI." These ornaments were adopted in part for the purpose of doing special honour to the highest Office of the Church, but chiefly because they symbolise the doctrine above referred to. Thus the chasuble is regarded as the *sacrifical* vestment of the priest ; the lighted candles on the Lord's table, and the genuflections in course of the prayer of Consecration, are expressive of the Presence of Christ on the 'Altar.' See, however, Note at the end of this Chapter.

2. There are others who believe that no change takes place in the elements at Consecration, that Christ is not present in them, but that the worthy communicant partakes of the body and blood of Christ in a spiritual manner—in other words, that He is really but subjectively present to the communicant who rightly receives the bread and wine. And while they allow that there is in the Communion-service a pleading of the Sacrifice once for all made upon the cross, they deny that there is in any sense a sacrifice or oblation of the consecrated elements. They interpret τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, ‘Do what I am now doing as a remembrance to yourselves of me.’

It is not within our province to determine whether the truth be contained exclusively in one or other of these conflicting views, nor can we attempt to give even a summary of the arguments and authorities by which they are respectively supported. Our Church has not laid down any definition on the subject; but her mind as expressed in her Liturgy is not to be mistaken. The dispassionate student of our Communion-service cannot fail to see that it teaches emphatically the presence of Christ in the worthy Communicant, and is silent as to any sacrifice or offering of the consecrated elements, though it does not absolutely forbid either the notion of the external objective presence or that of a sacrifice.

This view of the doctrine of the Sacrament, being the latter of the two which have been stated above, appears plainly on the face of the Communion Office as it now stands, but becomes still more evident when we consider, as we now propose to do, the change by which that Office has been brought into its present state.

I. The presence of Christ in the elements, the 'objective presence,' as it is sometimes called, was clearly and repeatedly recognised in the Liturgy of 1549; but the passages affirming it were all removed or greatly modified at the revision in 1552.

1. In 1549 the prayer of Consecration contained the following sentence, translated almost exactly from the Missal, 'Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit vouchsafe to ble+ss and sanc+tify these thy gifts, and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ.' In 1552 this was altered to the present form, 'Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most precious body and blood.' Here the elements are declared to be, even at the moment of reception, 'Thy creatures of bread and wine;' and the partaking of Christ's body and blood, though dependent on the reception of the bread and wine, is treated as a separate reception, *i. e.* a spiritual one. Again, the introduction of the words, 'according, &c.,...in remembrance,' &c. suggests the thought, that the bread and wine are not received as His body and blood, but that they are received 'in remembrance' of Him.

2. In 1549 the form of administration was limited to the first of the two sentences which are now used,

'The body,' &c. } which taken by itself might sug-
'The blood,' &c. }

gest that the body of Christ was offered to the

Communicant in the consecrated bread although the clause

‘which was given }
 shed } for thee,’ introduced in 1549,

might seem clearly to negative such a suggestion. In 1552, however, this form was laid aside, and the sentence

‘Take and eat }
‘Drink } this,’ &c. was substituted. And

though the former sentence was restored in 1559, yet the effect of the whole form, as we have it now, is to carry the mind back to the Sacrifice on the cross, in faithful and thankful remembrance of which we are exhorted to eat and drink.

3. The Liturgy of 1549 contained several passages, which have all been materially altered in subsequent revisions, implying that the body and blood of Christ were present in the elements, or ‘holy mysteries’ as they were designated. (a) In the exhortation ‘Dearly beloved in the Lord,’ &c. the last sentence but one ended thus; ‘He hath left *in those holy mysteries*, as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood for us to feed upon,’ &c.; altered in 1552 to the present form, ‘He hath instituted and ordained holy mysteries as pledges of his love and [for a, 1662] continual remembrance,’ &c. (b) The prayer of humble access (‘We do not presume,’ &c.) contained this passage; ‘Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ and to drink his blood *in these holy mysteries*, that we may continually dwell in Him, and He in us, and that our sinful bodies,’ &c. In 1552 the words ‘in these holy mysteries’ were omitted, and the sentence was arranged in its present form. Similar changes were made in the

exhortation which stands first in our present Liturgy, but second in that of 1549, and in each of the post-communion prayers.

II. As to a sacrifice or oblation of the consecrated elements, it is to be observed (1) that in the Liturgy of 1549, as in the canon of the Mass, which it superseded, the prayer of Consecration was followed immediately by the prayer of oblation of the elements; and it was in this form, moulded very closely upon that of the Missal; 'Wherefore, O Lord, and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving,' &c. In 1552 the first part of this sentence, in which oblation was made before God of his 'holy gifts,' the consecrated elements, was omitted; and the latter part, which speaks of 'this our sacrifice of praise and thanksgiving,' and the presentation of 'ourselves, our souls and bodies,' was removed to the post-communion where it has ever since remained, and where it cannot possibly be taken to have reference to any oblation of the elements.

(2) The term *altar* which was repeatedly used in the Liturgy of 1549, to denote the Lord's Table, was laid aside in 1552, as being likely to keep up the notion that a sacrifice of Christ's body and blood is made in the Eucharist.

The terms
altar and
table.

1 Cor. x. 21.

Heb. xiii.
10.

The authority of Scripture has been adduced, as justifying the use of both terms, *table* and *altar*, with reference to the celebration of the Holy Communion. St Paul says to the Corinthians, 'Ye cannot be partakers of the Lord's table (τραπέζης Κυρίου μετέχειν), and the table of devils.' And in the Epistle to the Hebrews it is said, 'We have an altar (ἔχομεν θυσιαστήριον), whereof they have no right to eat which serve the tabernacle.' But in this latter passage, though Theophylact and others have seen an allusion to the Eucharist, modern expositors in general consider that the altar here intended is the cross, on which the one great Sacrifice was made for the sins of men. Both terms are found in the writings of the early fathers; but the former is much the more common of the two; and it is stated by Wheatly that the holy board was only once called *the table* in the first 300 years. *Altar* is certainly the usual name in Ignatius, Irenæus, Tertullian, and Oyprian¹. In subsequent writers the two names are found indifferently, the former having respect to the oblations of the Eucharist, the latter to the participation. In the Prayer Book of 1549 the words *altar*, *table*, and *God's board*, were all used; but in the later revisions *table* alone was retained. In common language, however, the table is frequently spoken of as the *altar*; and that term is vindicated by some of our best divines². It was also sanctioned by the Convocation of 1640 in the following canon: 'We declare that this situation of the holy table doth not imply that it is, or ought to be, esteemed a proper altar, whereon Christ is again really sacrificed; but

¹ Bingham, *Ant.* ii. 4. 2.

² See Bishop Sparrow's *Rationale*, and Nicholls' *Notes on the Common Prayer*.

it is and may be called an altar by us, in that sense in which the primitive Church called it an altar, and in no other.' The sense here referred to is a figurative one, corresponding to that in which the Eucharist was called a sacrifice (*θυσία*). The following observations are added in explanation of the word *sacrifice*, as applied to the Sacrament in the early Church, and as it is at present retained in our Communion-service.

The word *sacrifice*, how applied to the Lord's Supper by the early Church:

1. It was customary in the early Church, before the celebration of the Eucharist, to present alms for the poor, bread and wine for the holy feast of which they were about to partake, and other things required for the ministrations of the sanctuary, or for the maintenance of the clergy¹. These contributions were regarded as offerings made to God for his service; and they were therefore called *προσφοραὶ*, *offerings*; and not only that, but also *θυσίαι*, *sacrifices*. Nor was it unusual, either in sacred or classical Greek, to apply the word *θυσία*, a *sacrifice*, to an offering of inanimate things. Thus in Hebrews xi. 4, it is used to designate Cain's offering of fruits.

1. To the oblations.

2. The service of praise and thanksgiving was called a sacrifice, *θυσία*, in accordance with the language of the Apostle, who exhorts us to 'offer the sacrifice of praise to God continually².'

2. To the thanksgivings.

3. The dedication of ourselves, our souls and bodies, to the service of God, was likewise called a sacrifice³; and sometimes 'a reasonable sacrifice,' (as in our Prayer Book,) according to the words of St Paul in Rom. xii. 1, 'I beseech you, therefore, brethren, by the mercies of God, that ye present

3. To the dedication of ourselves to God.

¹ Clem. Rom. *ad Cor.* i. 44; Bingham, *Ant.* xv. 2.

² Justin Mart. *Dial. c. Tryph.* p. 112.

³ Clem. Alex. *Strom.* v. p. 580.

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

l. To the
Sacrament
itself.

Homil.
Cviii. in
Epist. ad
Hebr.

4. The Eucharist was regarded as a memorial of the sacrifice of Christ, and the elements of bread and wine (when consecrated) as a representation of his body and blood. Thus St Chrysostom, speaking on this subject, says, 'We make a sacrifice, or, I should rather say, a memorial of a sacrifice' (*ἀνάμνησιν θυσίας*). It was held to be not a repetition of Christ's sacrifice, nor yet a mere outward visible memorial of that sacrifice, but a memorial endued with spiritual efficacy; so that to partake of the consecrated elements is to partake spiritually of Christ, to apply to ourselves the benefits of his sacrifice. Each of the words *sacrifice* and *memorial*, if applied to the Sacrament without qualification, was liable to be misinterpreted: the term *sacrifice* was, however, very generally adopted¹.

This use of the word *sacrifice*, as applied to the Eucharist, is of later date than those which have been mentioned above, and does not occur in the fathers of the first two centuries. From it, and from the notion of the Eucharist which is connected with it, the Roman Church developed the dogma, that the Sacrament is not a memorial, but a repetition of Christ's sacrifice; that the consecrated elements do not represent Christ's body and blood, but that they become his body and blood by transubstantiation.

The view of the Sacrament which considers it a memorial of Christ's sacrifice, endued with spiritual efficacy, (mentioned above under No. 4,) is strictly consistent with the language of Scripture; and it pervades our Communion-service. Thus in the

¹ See Suicer, *Thesaur.* in voc. *θυσία*. Bishop Browne, *On the Thirty-nine Articles*, II. 519, 537.

prayer before the consecration we say, 'Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.' In these words the elements are regarded as representing (or in a spiritual sense, *being*) the body and blood of Christ; and to partake of the elements is regarded as the means of obtaining the benefits of his death. See also the exhortation to the communicants, the prayer of consecration, and the second of the thanksgivings in the post-communion. And it is in this sense that some of our most eminent and sound divines have denominated the Eucharist 'a commemorative sacrifice'.¹ But though this view is fully recognized by our Church, the term *sacrifice* is not connected with it in the Liturgy, for fear of giving countenance to the Romish doctrine above mentioned. For it is apparent to us, that when the fathers of the fourth century gave the name of a *sacrifice* to that which is in strictness the memorial of a sacrifice, they were unintentionally paving the way for that dangerous perversion of the truth which ensued in the middle ages.

The word *sacrifice* occurs in our Communion-service only in the second and third of the meanings noticed above. Thus in the first thanksgiving in the post-communion we say; 'We thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving.' And again in the same prayer: 'And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee.' In the first

How used
in our
Church.

¹ See Laud's *Conference with Fisher*, p. 257.

of the senses above mentioned, *oblation* is used instead of *sacrifice*; in the prayer for the Church militant, 'We humbly beseech thee to accept our alms and oblations,' &c.

Com-
mence-
ment of
the Ser-
vice.

In commencing the Service with the Lord's Prayer, and the collect for purity, we follow the example of the Missal of Sarum, according to which these prayers formed part of a preparatory service, said privately by the Priest while he was putting on the sacred vestments, before the Introit. It may be considered a relic of the old usage, that the Minister is not here accompanied by the people in saying the Lord's Prayer. (See *supra*, p. 106.) The collect in the Missal of Sarum is as follows:

Deus cui omne cor patet et omnis voluntas loquitur,
et quem nullum latet secretum: purifica per infusionem
Sancti Spiritus cogitationes cordis nostri; ut perfecte
te diligere et digne laudare mereamur. Per, etc.

In some of the early liturgies, *e.g.* the Gallican, a lesson from the Old Testament, especially the prophetic books, was introduced before the Epistle and Gospel; and this appears to have been the primitive practice of the Church in Palestine, as we learn from the passage of Justin Martyr, quoted above, p. 4. But none of the ancient liturgies have the peculiarity, which has been adopted in our Church, of reading always the same Lesson of the Old Testament—viz. the Ten Commandments. This practice was authorised by the Injunctions of Edward VI. in 1547 (see above, p. 20), and an earlier authority may perhaps be found in the order of the Provincial Synod of Lambeth in 1281, appointing the Creed and Ten Commandments to be expounded in church at least four times a year¹.

¹ See Freeman, *Principles of Divine Service*, Vol. II. pt. I. p. 116.

The Commandments, however, were not added to the Communion-service in 1549, but were inserted in 1552, after the example, apparently, of the Latin version of the Strasburg Liturgy, published by Pollanus in London in 1551, which has the Decalogue, with the following prayer at the end, closely resembling our final response: 'Domine Deus, Pater misericors, qui hoc Decalogo per servum tuum Mosem nos legis tuæ justitiam docuisti, *dignare cordibus nostris eam ita tuo Spiritu inscribere,*' &c. This prayer is suggested by Jer. xxxi. 33; 'After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.'

The version contained in the 'Great Bible' of 1539 has been retained in the Decalogue, as in the Psalter. (See above, p. 112.)

The Ten *Commandments* probably take this name from the term ἐντολή, commandment, which is used by our Lord. In the passage in which he enumerates 'the commandments,' he does not appear to refer specially to the Mosaic decalogue, for he makes no mention of those precepts which enjoin our duty to God, while he adds one which was not delivered on Mount Sinai, Matt. xix. 17—19: 'If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.' The last of these is found in Levit. xix. 18, at the close of a series of moral precepts. The term Decalogue (ἡ δεκάλογος) was used in very early times, being found in Irenæus and Clemens of Alexandria. It is derived from the phrase in the Hebrew text, and

Origin of
the name.

in the LXX. translation of Exod. xxxiv.; Deut. iv. &c. οἱ δέκα λόγοι, τὰ δέκα ῥήματα¹.

Different
modes of
dividing
them.

There is no reason to suppose that the Commandments were originally divided into separate heads, or numbered: no division or numeration is to be found in any of the ancient Greek versions, and different divisions have been followed both by Jews and Christians; while the latter differ not only from the Jews, but among each other. The division which our Church observes has always been used in the Greek Church; and it is recognised by Josephus and Philo, who were contemporaries of the Apostles. It was also followed by Origen and by St Jerome. Origen, however, speaks of some in his time, who joined together the first and second Commandments, and made one of them; but he says, that 'in that case the number *ten* will be incomplete.' On the other hand, St Augustine approved of this combination, apparently for no other reason than because the two tables were thus made to contain the mystical numbers three and seven. And to fill up the number he took as a separate Commandment, 'Thou shalt not covet thy neighbour's wife;' following the order of the text in Deuteronomy, where this clause stands before 'Thou shalt not covet thy neighbour's house.' The catechism authorised by the Council of Trent does not entirely follow this division of St Augustine, but joining the first and second together, gives the tenth in one paragraph, calling it 'the ninth and tenth Commandments.' The question, however, as to the mode of division is of comparatively little moment. But at the present day the Roman Catholic Church departs from the text of Scripture, and even from that which it would value more

¹ See Theophilus of Antioch, iii. 9.

highly, the authority of the Council of Trent: for in almost every catechism now circulated in that Church, the second Commandment is not joined with the first, but entirely suppressed; and the tenth is divided into two, according to the method of St Augustine. The reason for the suppression is obvious, and could hardly be disputed by the Roman Catholics themselves. The second Commandment was combined with the first to diminish its distinctive force, and then was slipped out altogether, because it had the appearance of prohibiting that use of images which the Roman Church sanctioned and encouraged. The same suppression, or 'abridgment,' has been adopted in the Lutheran churches, which allow the use of crucifixes. Another very ancient division is that of the Talmud, which is also followed by the modern Jews. According to this the first Commandment is, 'I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.' The second, 'Thou shalt have none other gods but me; thou shalt not make,' &c.: the rest as in the Greek and English formularies. The Western Church in general followed the division of St Augustine, until the Greek division was revived by Calvin in 1536¹.

The Ten Commandments are not to be regarded as a complete epitome of our duty. They were addressed to the Israelites under particular circumstances, and to these circumstances they have a special reference. They are prefaced by an allusion to the house of bondage; they hold out as a motive

Their scope and object.

¹ The substance of this paragraph is derived from Dr Wright's note in Stephens's edition of the Prayer Book, p. 1129, and from a tract by Dr M'Caul entitled, *Why does the Church of Rome hide the Second Commandment from the People?* London, 1850.

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the hope of the promised Canaan. They enjoin the observance of the seventh day, not the first: and we justify the change which has been made in this respect by appealing to the universal practice of the Christian Church. They specify the duty of children towards their parents; but are silent with regard to many other relations equally important, such as that of parents towards their children, those subsisting between husbands and wives, rulers and subjects, &c. They do not contain the great precept, 'Thou shalt love thy neighbour as thyself;' and as they consist almost entirely of prohibitions, it would be too much to say that that precept could logically be inferred from them: although from it (so far as they comprise our duty towards our neighbour), they may readily be deduced; they 'hang' from it, as our Lord declares, not only of them, but of the whole of the Mosaic Law. Looking, therefore, to the occasion on which the Ten Commandments were delivered, to their contents, and to the motives by which they are enforced, we may conclude that their primary object was to prohibit certain offences against which the Israelites especially required to be guarded, and to enjoin certain duties of which they needed to be put in remembrance. And yet, incomplete as they are if viewed as the compendium of a Christian's duty, it may be doubted if any part of the Church-service has had a stronger practical effect upon the lives of individuals, and on the habits of society, than the solemn recitation at the Lord's table of these ten brief plain divine precepts.

Collects
for the
Queen.

After hearing the laws of God, and praying that we may be disposed to keep them, our next petition has regard to our earthly Sovereign; that both she may rule us, and we may serve her, with

a due remembrance of the divine source from which her authority is derived. The two Collects for the Queen are original compositions, and, as such, are excellent specimens of the style of our Reformers.

‘in thee, and for thee:’ *in thee*—i. e. in all things agreeable to the will of God: as St Paul says, Eph. vi. 1, ‘Children obey your parents in the Lord:’ *for thee*—i. e. for thy sake, from the desire to fulfil thy word and ordinance, which has commanded that kings should be obeyed and honoured.

‘knowing whose minister she is.’ ‘For he is the minister of God to thee for good,’ Rom. xiii. 4.

‘thou dost dispose and turn them.’ Prov. xxi. 1, ‘The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.’

The Creed which we say at this part of the service is, strictly speaking, the Nicene Creed drawn up at the Council of Nice in the year 325, against the Arians: together with the clauses which were added by the Council of Constantinople in 381, to maintain the divinity of the Holy Ghost against the Macedonians, (‘The Lord and giver of life,’ &c. to the end). It was received into the Oriental Liturgies about the end of the fifth century, and into those of the Western Churches at a later period. In the first ages it was not usual to repeat any Creed in the course of divine Service. The practice was probably introduced in order that by the emphatic assertion of the catholic faith heretics might be driven from the Eucharistic Service. Before the recitation of the Creed, the non-communicants, including catechumens, heretics and unbelievers, were required to withdraw; and as the sermon was addressed to these classes as well as to the faithful, it was delivered before the Creed.

The Nicene
Creed.

The following is a paraphrase of the first part of the Creed:

I believe in *one* God the Father Almighty, maker of heaven and earth, and of all things both visible or bodily, and invisible or spiritual (whereas the Manicheans said that the bodily substances were made by the principle of evil, and the spiritual only by the principle of good, thus supposing *two* Creators); and in *one* Lord Jesus Christ (whereas some of the Gnostics held that in him both a divine and a human person, Christ and Jesus, were united), the only-begotten Son of God, for he was the Son of God in a peculiar sense, being begotten of his Father before all worlds, before the universe was made, from all eternity, God begotten of God, after a wonderful manner, as light is begotten of light, so that he is very God begotten of very God, begotten of God, not made by Him, and so begotten as to be of one and the same substance or nature with Him: and by Him all things were made, for the Father created the world, by means of or through the Son.

In the article on the procession of the Holy Ghost, the Western Churches in the fifth century added the words *filioque*, in vindication of the doctrine that the Holy Ghost proceeds from the Son as well as from the Father. This insertion, formally adopted by the Council of Toledo in 589, was rejected by the Eastern Church, and thus furnished the two great divisions of Christendom with their chief ostensible ground of dissension and separation.

The original Greek of the Creed is as follows:

Πιστεύομεν εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, πάντων ὁρατῶν τε καὶ ἀοράτων· καὶ εἰς τὸν ἓνα Κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς

ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὐ τῆς βασιλείας οὐκ ἔσται τέλος. καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

Our English text was not translated from the original, but from the Latin version in the *Sarum* Missal, which is subjoined :

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum filium Dei unigenitum, et ex Patre natum ante omnia sæcula, Deum de Deo, Lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die secundum Scripturas, et ascendit in cœlum, sedet ad dextram Patris, et iterum venturus est cum gloria judicare vivos et mortuos, ejus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit, qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam sanctam catholicam Ecclesiam; confiteor unum baptisma in remissionem peccatorum, et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

It will be observed that the Creed having been originally drawn up as the general confession of a Council, and not as a formulary to be repeated by individuals, is written in the first person plural in the Greek. The Holy Ghost is described as τὸ Κύριον, τὸ ζωοποιόν, shewing that the English clause signifies 'the Lord, the giver of life,' not the Lord of life and the giver of life. In the Greek, the preposition εἰς occurs before μίαν ἁγίαν καθολικὴν ἐκκλησίαν, but is not represented either in the Latin or the English. With reference to this point the old verses may be quoted, which are given by Lyndwood :

Crede Deo, Credasque Deum, plus crede valere
Quod credas in Eum, quam vel Ei, vel Eum.

The English also follows the Latin, *incarnatus est de Spiritu Sancto ex Maria Virgine*, rather than the Greek *σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου*. The clause, 'whose kingdom shall have no end,' was omitted in the Prayer Book of 1549. The word 'holy,' which is in the Latin before 'Catholic Apostolic Church,' has always been omitted in the English Version.

The Ser-
mon.

The Sermon was called by the Greeks *homily* (ὁμιλία, or sometimes λόγος), by the Latins *sermo*, or *tractatus*, both which terms are used by St Augustine. The words *κηρύσσειν* and *prædicare* were applied to the office which the deacon performed as the precentor (κήρυξ or *præco*) of the Church, giving out the forms of prayer to the people, and calling upon them to join in other parts of the Service.

In ancient times the preacher sat, and the people stood during the sermon. In this respect they observed the practice of the Jewish synagogue: our Lord also is commonly described as sitting down to

teach the people. See Matt. xxiii. 2; xxvi. 55; Luke iv. 20; v. 3.

It appears to have been the universal practice of the primitive Church to offer alms and oblations, either before the commencement of the Service, as in the East, or after the dismissal of the catechumens, as in the West. This custom has fallen into disuse in the Roman Church, so far as the laity are concerned: it was never discontinued in England, but was re-enforced at the Reformation. The offerings consisted not merely of money, but of vestments, and other precious things, and especially of bread and wine, to be used in the Eucharist. While the people made their oblations, an anthem was sung, called the 'Offertory,' for which the Sentences were substituted in 1549. The Offertory.

In the Sarum Missal after the Offertory the Priest was directed to say the following prayer:

"Receive, O holy Trinity, this oblation which I an unworthy sinner offer, in thy honour, and in honour of Blessed Mary, and all thy Saints, for my sins and offences; for the salvation of the living and the repose of all the faithful departed. In the name of the Father," &c.

This was omitted in 1549; in 1552 the prayer for the Church Militant took its place.

The offerings are called in the rubric 'alms for the poor, and other devotions of the people,' and in the prayer which follows, 'alms and oblations;' from which it appears that other purposes were contemplated besides that of relieving the necessities of the poor. Looking to the ancient practice of the Church, we find that one purpose probably was the providing a maintenance for the clergy. For in early times it was literally the case, that they who ministered about holy things lived of the

sacrifice'; and that they who waited at the altar were partakers with the altar. Where a legal and sufficient provision has been made for the clergy, this object of the oblations has been superseded; not so, where the clergy are without a maintenance.

The word *oblations* may apply to any offerings made for religious or charitable purposes; and therefore may include the elements of bread and wine, which, according to the direction of the rubric, are placed on the table just before that prayer is said. In the ancient Liturgies there is generally a form of words, expressly offering the bread and wine as an oblation to God.

The word *alms* is from the Greek *ἐλεημοσύνη*, which has undergone various transformations in modern languages: in Germany it has become *almo-sen*, whence the old English *almo-se* (retained in the Prayer Book of 1552), our modern word *alms*, the French *aumône*, and the Italian *limosina*.

One of the alterations effected in the Liturgy in 1552 by the influence of the Puritans, was the omission of the rubric prescribing that the bread and wine should be presented on the altar before the prayer for the Church Militant. This direction, after the example of the Scottish Liturgy of 1636, was restored in 1662; and at the same time it was provided that the money collected should be placed on the holy table, and not put into the poor-box, which had been the custom according to the direction contained in all previous editions of the Prayer Book.

Prayer for
the Church
militant.

1 Tim. ii. 1.

The prayer for the whole state of the Church is founded upon the injunction which St Paul gives to Timothy, that 'supplications, prayers, intercessions, and giving of thanks, be made for all

¹ 1 Cor. ix. 13.

men.' A similar prayer of intercession is found in all the primitive Liturgies; but ours is not a translation, and is more comprehensive than any of the ancient forms.

The preface or bidding prefixed to this prayer in 1549 was 'Let us pray for the whole state of Christ's Church.' This was taken from the preface to the first intercessory Collect for Good Friday in the Sarum Missal, '*Oremus: et primo pro universali statu Ecclesiæ;*' the word *whole* representing *universali*, and shewing that the first object of the prayer is the *wholeness* or unity of the Church. The words 'militant here in earth' were added in 1552. (See below.)

In the Prayer Book of 1549, this prayer contained not merely, as at present, a commemoration of the faithful departed, but also a supplication for them, which was in the following words:

And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world, and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God, and in the holy patriarchs, prophets, apostles and martyrs, whose examples, O Lord, and stedfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate.

In 1552, this passage was omitted, in compliance with one of Bucer's censures, and to shew

that all supplication for the dead was intentionally excluded, the preface of the prayer received the addition, 'militant here in earth.' Even in the addition of these words the revisers of 1552 did not invent a new phrase, but adopted one which was already familiar to the people. In a Sarum book of the Hours of the Blessed Virgin, dated 1531, there is a similar prayer with this title, 'A generall and devout prayre for the goode state of our Moder the Church militant here in erth.' That prayer, however, notwithstanding its title, concluded with a petition that eternal life may be granted to the faithful both living *and departed*. The present commemoration of the faithful dead was added to the prayer for the Church Militant at the last review.

Prayers for
the dead.

It is hardly within our province to shew the wisdom of the Church, in discountenancing prayers for the faithful departed. But it may not be out of place to make one observation on the subject. There can be no doubt that such prayers may be defended, not indeed by the authority of Scripture, but by a reference to the general practice of the Church in the first three centuries. That practice was originally distinct from the doctrine of purgatory, and neither gave rise to it, nor in any way lent it support. And yet ignorant persons would be very liable to trace an analogy between prayers for the souls of the righteous and prayers for souls in purgatory, and to justify the latter by a reference to the former: and it would therefore have been very dangerous to encourage a practice which, however innocent in itself, was likely to pave the way for a return to one of the grossest corruptions of the mediæval Church.

During the middle ages it had become the practice for the laity to be present merely 'as lookers

on and gazers' at the celebration of the Sacrament. In order to revive among the people the habit of regular Communion, and to instruct them in the doctrine of the Sacrament, the Exhortations were added, which form a peculiar and conspicuous feature in our reformed Liturgy.

In the first we may observe that the words *sacrament* and *mystery* are used indifferently: in strictness, the outward sign is the *sacrament*, and the thing signified is the *mystery*. The danger of receiving unworthily is alluded to, as being well known; it is plainly set forth in the exhortation addressed to the communicants.

To persons who are unquiet in their consciences it is recommended that they should repair to a Minister of God's Word, and open their grief to him, with a view to their obtaining the 'benefit of absolution, together with ghostly counsel and advice.' Thus our Church recommends to persons of troubled conscience, and to these only, the practice of private confession, which the Romish Church makes imperative upon all its members. Owing to the great abuses which grew out of that practice before the Reformation, it has to a great extent fallen into disuse.

The second exhortation was added in 1552, at the suggestion of Bucer: it is said to have been composed by Peter Martyr.

The exhortation addressed to the communicants is not derived from any of the ancient Liturgies. It was the custom of the primitive Christians at this part of the Service, as an expression of their mutual charity, to comply literally with the direction of St Paul, 'Greet ye one another with a holy kiss'; that being the common mode of salutation in

The exhortation addressed to the communicants.

¹ 1 Cor. xvi. 20.

those times. This practice was in later ages discontinued, and instead of it a relic or image, called *osculatorium*, was passed from hand to hand, and kissed by each of the communicants, and hence called the *pax*. For this our Reformers have substituted an exhortation to charity.

‘We eat and drink our own damnation.’ In the passage of St Paul¹, which is here alluded to, the original word is κρίμα, a judgment, which may be either in this world or the next.

‘not considering the Lord’s body,’ μὴ διακρίνον τὸ σῶμα τοῦ Κυρίου—i. e. treating the Lord’s body, which is given us in the Eucharist, as no better than a common thing, not as sacred and holy : The full meaning of διακρίνω is not simply to consider, or to discern (as it is translated in our English Bible), but to make a distinction of one thing from another².

The Con-
fession.

In the ancient Liturgies of Rome and Milan, the Priest confessed his sins in silence, and the people probably did the same. In the English Church before the Reformation, the Priest and people in turns made their confession aloud, and each party in turns prayed for a benediction upon the other. We have now united these confessions, and Priest and people approach God together as sinners needing God’s pardon and absolution. The Confession was composed by our Reformers on the model of a much longer one in Hermann’s *Consultation*; the Absolution is from the Sarum Missal :

The Absolu-
tion.

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra; liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducat æternam.

¹ 1 Cor. xi. 29.

² See Browne *On the Thirty-Nine Articles*, II. 499.

Until 1662, the rubric directed that the Confession was to be said, in the name of the communicants, 'either by one of them, or else by one of the Ministers, or by the Priest himself.' The Puritans at the Savoy Conference objected that it was 'a private opinion, and not generally received in the Catholic Church, that one of the people may make the public Confession at the Sacrament.' The objection was allowed, and the rubric was altered, according to the precedent already set in the Scottish Liturgy of 1636.

The sentences of Scripture which follow are from Hermann's *Consultation*. They form an apt conclusion to the introductory part of the Service. The sentences of Scripture.

With the words 'Lift up your hearts,' we enter upon what was in former times called the *anaphora* or *canon*, the more solemn part of the Office, to which all that has preceded is preparatory. It commences with sentences and responses, which appear to have been used in all Churches from the earliest ages. The following is from the Liturgy of Cæsarea :

Ἄνω σχῶμεν τὰς καρδίας.

Ἐχομεν πρὸς τὸν Κύριον.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἄξιον καὶ δίκαιόν ἐστι προσκυνεῖν Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

In the Liturgy of Sarum :

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine Sancte, Pater omnipotens, æterne Deus.

In the narrative given by the Evangelists of the The

Thanks-
giving.

institution of the Sacrament, it is especially mentioned, that when our Lord took the bread and the cup, he gave thanks before he blessed them. In accordance with his example, thanksgiving has always formed a part of the Communion-service: in ancient times it was so prominent a part, as to give name sometimes to the whole Service, and sometimes to the consecrated elements, which we still call *the Eucharist*. The word *Eucharistia* is used by St Paul, 1 Cor. xiv. 16: and there is some reason for thinking that in that place it has reference to the Lord's Supper.

The thanksgiving consists of the hymn called, from its commencement, the *trisagion* or *tersanctus*, which Isaiah (vi. 3) describes as being sung by the Seraphim before the throne of the Lord. This hymn, as well as the preface, 'Therefore with angels and archangels,' &c. has been used in the Church from the earliest times¹.

¹ It is worthy of remark, (1) that the *tersanctus* is used in the weekly sabbath-eve service of the Jewish synagogue; (2) that in saying the domestic grace on the sabbath-eve, the Master of the house holds a cup of wine in his right hand, his left resting on two loaves of bread covered with a napkin, the two loaves, as it is supposed, being in remembrance of the double portion of manna gathered on the Friday; (3) that the cup of wine, with its blessing, forms part of the yearly passover service, which contains (4) the expression, still used in our Liturgy, "It is meet for us, and our bounden duty, to thank, praise, adore...Him who, &c." The Jewish forms of prayer having been, as Renaudot observes, handed down from the old synagogue, it is no wonder that they should have some affinity to the first prayers of the Christians. Archdeacon Freeman (*Principles of Divine Service*, Vol. II. Pt. II. p. 282, &c.) has entered very fully into this interesting subject, with a view of shewing that "in the sabbath-eve service of the synagogue we have 1, the basis of our Lord's entire action and discourse at the last supper; and 2, the scheme or framework upon which the Liturgy of the Church, following in the track of Christ's action, has been constructed."

In the Sarum Missal it was as follows :

Et ideo cum Angelis et Archangelis, cum thronis et dominationibus cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth—Pleni sunt cœli et terra gloria tua: Osanna in excelsis. Benedictus qui venit in nomine Domini: Osanna in excelsis

Of the proper Prefaces, those for Christmas Day and Whitsunday were composed in 1549, the rest were in the Sacramentaries of Gregory and Gelasius, and in the Sarum Missal as follows :

For Easter Day. Et te quidem omni tempore, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est agnus qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.

For Ascension Day. Per Christum Dominum nostrum, Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes.

For Trinity Sunday. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus, non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque deitatis, et in Personis proprietates, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant angeli atque archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare una voce dicentes.

The prayer of 'humble access,' 'We do not presume,' &c., and the first part of the prayer of consecration, bear a general, and in some particulars a literal, resemblance to a prayer in the Greek Liturgy of Cæsarea, but cannot be traced in the Missals of the Western Church.

The prayer:
'We do not
presume,'
&c.

'That our sinful bodies' &c. The distinction here made between the operation of the Body and Blood, whether well founded or not, is of great antiquity in the Eastern Church, and is found in the Syriac Liturgy, expressed in almost the same words as in our own: 'Grant that our bodies may be hallowed by thy body, our souls made clean by thy atoning blood.' And Hilary the Deacon says, 'The flesh of the Saviour was given for the salvation of the body, but the blood was shed for our souls, as had been prefigured by Moses; for he saith, the flesh is offered for your bodies, but the blood for your souls';¹ where the reference seems to be to Levit. xvii. 11, 'It is the blood that maketh an atonement for the soul,' in which place, however, there is no mention of an atonement for the body. The revival of this distinction, which is not found in the Missal, may not improbably have been suggested to our Reformers by the restoration of the Communion in both kinds. The Puritans at the Savoy Conference objected that 'these words would seem to give a greater efficacy to the blood than to the body of Christ,' and they proposed this alteration, 'that our sinful souls and bodies may be cleansed through his precious body and blood.' A similar proposal was made by the Commissioners in 1689.

The prayer
of conse-
cration.

All the ancient Liturgies contained a prayer of consecration: the purport of which was to pray that the communicants might receive the benefits which were intended to be conveyed by the Sacrament; that they who partook of the bread and wine might be partakers of the body and blood of Christ. Thus in the Eastern Liturgies God was asked to send down his Holy Spirit on the elements,

¹ See Freeman, *Principles* &c. II. 427.

and to make them Christ's body and blood. In the Roman Liturgy, before the time of Gregory the Great (A.D. 590), it was prayed that the oblation might be to the communicants the body and blood of Christ. In many Churches, as in those of Cæsarea, Antioch, and Alexandria, the Holy Spirit was invoked to sanctify the elements. But that this was not considered essential to the consecration, is apparent from its not having been usual in the Roman Church. Our prayer of consecration asserts very emphatically the universality of Christ's sacrifice ('who made there by his one oblation,' &c.), in order to exclude the Romish dogma of the repetition of a propitiatory offering in 'the sacrifices of the Masses.' The same truth is stated, almost in the same words, in the thirty-first Article, which is founded on the Augsburg Confession¹.

In the Liturgy of 1549 this prayer contained an invocation of the Holy Spirit :

Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ.

This was altered to the present form by the advice of Bucer, at the revision in 1552.

The words 'these thy *creatures* of bread and wine' were probably used for the purpose of excluding the notion of transubstantiation. The word *creatura* frequently occurs in the ancient Service-books. Thus, 'exercizo te, creatura salis,' in the ancient offices for making a catechumen, and for the consecration of a church².

All the ancient Liturgies commemorate the in-

¹ Laurence, *Bampton Lectures*, p. 328.

² Maskell, *Mon. Rit.* Vol. I. 5, 167, 153.

stitution of the sacrament, and recite more or less fully the actions and words of the Saviour at the last supper. The English form resembles that of the ancient Churches of Gaul and Spain.

The custom of breaking the bread, as a part of the Service, is observed not only in compliance with our Lord's example, but in allusion to his sufferings on the cross; the latter connexion being suggested by his words, as cited by St Paul, 'This is my body, which is *broken* for you'.¹ This custom existed in the Church of Corinth in the days of St Paul, who speaks of 'The bread which we break'.² In the Greek and Roman Churches the bread or wafer is broken *after consecration*, and dipped in the cup. The act of laying the hand on the elements, first prescribed in the Scottish Liturgy of 1636 (but then for the wine only) may be regarded as a benediction, taking the place of the old rite of signing them with the sign of the cross.

Some editions of the Sarum Missal insert in the prayer of Oblation a direction for the private prayers of the Priest, which is worthy of notice, as it may be followed now, *mutatis mutandis*, both by Priest and people, at any pause in the Service, especially in the interval which precedes or follows Communion: 'Let the Priest pray five times; first for himself: secondly for his father and mother, carnal and spiritual and other relations; thirdly for special friends, his parishioners and others; fourthly for all present; fifthly for all Christian people; and here let him commend all his friends to God, with the caution, however, that no one should pause there too long, both for fear of distraction of mind, and of suggestions which may be made by evil angels, as well as other dangers'.³

¹ 1 Cor. xi. 24.

² 1 Cor. x. 16.

³ *The Sarum Missal* in English, 1868, p. 309.

The Minister first receives the Sacrament in both kinds himself. The form of words which he is to use in receiving is not prescribed; but it is customary for him to apply to himself the words which he uses in delivering the elements to the communicants, substituting *my* for *thy*, and *I take*, or *may I take*, for *take*. To receive in silence, however, would seem to be not inconsistent with the terms of the rubric.

The ancient English uses differ in the form of receiving. In the Sarum Missal it was, for the Body,

Ave in æternum sanctissima caro Christi: mihi ante omnia et super omnia summa dulcedo. Corpus D. N. J. C. sit mihi peccatori via et vita. In nomine Patris, &c.

For the Blood,

Ave in æternum celestis potus, mihi, &c...dulcedo. Corpus et sanguis D. N. J. C. prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen. In nomine, &c.

The Roman form was

Corpus } D. N. J. C. custodiat animam meam
Sanguis }
in vitam æternam.

The Sacrament is to be delivered *into the hands* of the communicants, in conformity with the primitive practice. About the year 600, the *ἐγχείρησις*, or putting the bread into the hand, began to be left off, and the *μεράδοσις*, or putting it into the mouth, was introduced; in order, as it was said, to shew greater reverence to the sacred element, and to prevent any crumb of it from being lost. This, however, was only a voluntary use in some churches, and had no countenance from synodical authority, till it was expressly enjoined by the Council of Rome in 895: 'Nulli laico aut femine eucharis-

The mode
of admin-
istering
the Sacra-
ment.

tiam in manus ponendam, sed tantum in os ejus.' And this custom was continued in the Liturgy of 1549 though for a different reason; as appears from the rubric at the end of the Communion-service in that Book: 'Although it be read in ancient writers that the people many years past received, at the priest's hands, the sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary; yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole realm, it was thought convenient the people should commonly receive the sacrament of Christ's body in their mouths, at the priest's hand.' At the next review, however, this practice was discontinued at the suggestion of Bucer, who censured it as savouring of an unlawful honour due to the elements.

The Sacrament is to be received by 'all meekly kneeling.' In the ancient Church the people appear to have received it standing. But they stood, as St Cyril says, 'with fear and trembling, with silence and downcast eyes'. In the Western Church kneeling appears to have always been the accustomed attitude. It was retained at the Reformation, as a matter of course; but when some of the Puritans began to make objections, it was prescribed by a rubric in 1552; and a declaration, commonly known as the 'black rubric,' was added at the end of the Service, explaining the reason of it, and disclaiming any adoration of the bread and wine. This declaration was omitted in 1559; but the Puritans at the Savoy Conference having desired

¹ *Catech. Myst.* v.

that 'kneeling might be left free,' it was replaced, with some modification, in 1662.

With regard to the corrupt practice of the adoration of the elements, an important peculiarity may be observed in the English Missals, which is interesting as a proof that our national Church was not entirely subservient to that of Rome in the middle ages. 'The claim of Divine adoration, as probably due to the Elements from the moment of their consecration, was indeed inculcated on English ground, or elsewhere, from about the time of the Lateran Council (1215), or perhaps even earlier. But there was this remarkable and important difference between the English Church and all others throughout Europe, that her regular, written, and authorised ritual *contained no recognition of that claim*. The consecrated bread was indeed ordered to be elevated, so that it might be seen by the people; and there were various diocesan or episcopal injunctions for its being revered by them. But the direction which was embodied in the rubrics of all other Churches and monastic bodies of the West, for the celebrant to *kneel and worship the Element, never found footing in those of the English Church*: and if not in her rubrics, we may be sure not in her practice either, since in all these points the rubric was always rigidly adhered to¹."

Until the twelfth century the Sacrament was always received, by laity as well as clergy, in both kinds. But as the doctrine of transubstantiation gained ground, the inference followed that Christ was wholly contained in either element; and it was thence concluded, that if the one element were received, the other might be dispensed with. To

¹ Freeman, *Principles of Divine Service*, Vol. II. pt. I. 84.

avoid the danger, therefore, of spilling the wine, which was regarded as the sacred blood of Christ, the cup was withheld from the laity. This mutilation of the Sacrament, when denounced by Hus and Wyclif, was confirmed by a decree of the Council of Constance in 1415; and it was upheld against the Reformers in the next century by the anathemas of the Council of Trent. In all the reformed Churches the cup has been restored to the laity.

As early as the second century a short form of words was used in delivering the elements. The Priest said, 'The body of Christ;' and the communicant answered, 'Amen'.¹ In the time of Gregory the Great it was 'The body of our Lord Jesus Christ preserve thy soul.' Answer, 'Amen.' The Sarum Missal contained no provision for communicating: but in the book of rites, '*ritus celebrandi Missam*,' there was this direction, '*Si qui sint communicandi in Missa, sacerdos post sump-tionem sanguinis, antequam se purificat, ponat particulas, &c.*'² The customary, though not prescribed, form in England for delivery to communicants seems to have been 'The body of our Lord Jesus Christ preserve thy body and soul unto everlasting life.' This was retained by our Reformers with the important addition of the clause 'which was given for thee,' by which the thoughts are directed to dwell on the body slain on the cross, not on the bread which is received, as the source of salvation for body and soul.

The form of words which we now use embodies the two views in which the Sacrament is to be regarded, (1) as a means of grace, (2) as a memorial

¹ Vid. Valesii notas in Euseb. *Hist.* vi. 43.

² Maskell, *Ancient Liturgy*, p. 125.

of Christ's passion. In 1549 only the first part of this form was appointed to be said. In 1552 the first part was omitted, and the second part, being more in accordance with the views of those who influenced that revision, was substituted. Under Queen Elizabeth, whose design was to unite the whole nation in one faith and worship, the two parts were judiciously combined.

(Rubric.) 'When he delivereth the bread...the cup.' This in the Liturgy of 1549 was 'When he delivereth the Sacrament of the body of Christ...the Sacrament of the blood.' This use of the word 'Sacrament' was inconsistent with its application to the Holy Communion *as a whole*, e.g. in the first Exhortation, 'the most comfortable Sacrament of the body and blood of Christ.' The words 'bread,' 'cup,' were substituted in 1552.

The Nonconformists at the Savoy Conference desired that 'the minister be not required to deliver the bread and wine in every particular communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly, according to our Saviour's example.' The Bishops replied: 'It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of sacraments to make particular oblation to each believer, and it is our visible profession, that by the grace of God Christ tasted death for every man'.¹

By the Prayer Book of 1549 it was directed, that during the Communion the clerks should sing the *Agnus Dei*, 'O Lamb of God, &c.,' as is still usual in the Mass; and certain sentences of Scrip-

¹ Cardwell, *Conferences*, pp. 321, 354.

ture were added, one or more of which were to be sung after the Communion, and which were hence called the Post-communion. This portion of the Service was omitted in 1552.

The Lord's
Prayer
and the
prayers
following.

In the ancient Liturgies the Lord's Prayer preceded the Communion; for its place in the Prayer Book of 1549, see above, p. 219.

Of the two prayers which follow, the former is, perhaps, the more excellent in its composition, the latter more in accordance with the ancient Liturgies. In the former the principal topic is the devotion of ourselves to the service of God; in the latter, thanksgiving for his goodness. The former is to a great extent the same with the prayer of oblation, which in the Prayer Book of 1549 followed immediately after the prayer of consecration. Two of its clauses are from the prayer of Oblation in the Sarum Missal: 'May be fulfilled with thy grace and heavenly benediction'—'omni benedictione celesti et gratia repleamur;' 'not weighing our merits, but pardoning our offences'—'non æstimator meriti, sed veniæ largitor.' On the use of the word *sacrifice* in this prayer, see above, p. 225.

The ancient hymn, 'Gloria in excelsis,' called also from its commencement *the angelical hymn*, or *the great doxology*, owes its origin to the Eastern Church, and was used daily at morning prayer in the time of St Athanasius. In the Western Church it was sung at the beginning of the Liturgy from about the year 500. Its removal to the end of the Service is one of the happiest of the changes of arrangement made in 1552. The use of a hymn after the Communion may very probably have been derived from the example of our Lord and the Apostles, who sang a hymn after the last supper, before they went out to the mount of Olives.

The Greek text and the Latin version of this hymn are as follows :

Δόξα ἐν ὑψίστοις Θεῷ,
καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία.
αἰνοῦμέν σε,
εὐλογοῦμέν σε,
προσκυνοῦμέν σε,
εὐχαριστοῦμέν σοι,
διὰ τὴν μεγάλην σου δόξαν,
κύριε βασιλεῦ,
ἐπουράνιε
Θεὸς, Πάτερ παντοκράτωρ,
κύριε υἱὲ μονογενῆς
Ἰησοῦ Χριστὲ,
καὶ Ἅγιον Πνεῦμα.
Κύριε ὁ Θεός,
ὁ ἀμνὸς τοῦ Θεοῦ,
ὁ υἱὸς τοῦ Πατρὸς,
ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου
ἐλέησον ἡμᾶς·
ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου
ἐλέησον ἡμᾶς.
προσδέξαι τὴν δέησιν ἡμῶν,
ὁ καθημένος ἐν δεξιᾷ τοῦ Πατρὸς·
ὅτι σὺ εἶ μόνος ἅγιος,
σὺ εἶ μόνος κύριος,
Ἰησοῦς Χριστὸς
εἰς δόξαν Θεοῦ Πατρὸς.
Ἀμήν.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens.

Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi

miserere nobis, qui tollis peccata mundi suscipe deprecationem nostram, qui sedes ad dexteram Patris miserere nobis, quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

The Greek is from the Alexandrine MS. of the Bible, in which it is inserted, together with three other ancient Christian hymns, after the Book of Psalms, written in lyrical lines, as indicated above¹.

'Thou only art holy;' Rev. xv. 4.

The Bless-
ing.
Phil. iv. 7.

The Blessing at the end of the Service consists of that addressed by St Paul to the Philippians, together with the ancient benediction which has been used in the English Church since the year 600.

The Col-
lects at the
end of the
service.

Of the Collects which follow, three were composed in 1549, the others were in the Sarum Office-books as follows:

Adesto Domine supplicationibus nostris; et viam famulorum tuorum in salutis tue prosperitate dispone: ut inter omnes viæ et vitæ hujus varietates, tuo semper protegantur auxilio.

Dirigere et sanctificare et regere dignare Domine Deus, quæsumus, corda et corpora nostra in lege tua, et in operibus mandatorum tuorum: ut hic et in æternum te auxiliante sani et salvi esse mereamur.

Actiones nostras, quæsumus, Domine et aspirando præveni et adjuvando proseguere; ut cuncta nostra operatio et a te semper incipiat, et per te cepta finiatur.

These Collects may be distinguished by the following titles:

- 1 A prayer for protection in the vicissitudes of life.
- 2 For the preservation of our souls and bodies.
- 3 For a blessing on what we have heard at Church.
- 4 For a blessing on all that we do.
- 5 That the imperfection of our prayers may be excused, and their defects supplied.
- 6 That our prayers, so far as they are agreeable to the will of God, may be accepted.

¹ See Bunsen's *Analecta Ante-Nicana*, III. 86.

In the fourth Collect, 'Prevent us, O Lord,' &c., as Dr Jackson remarks, the concurrence of grace and free-will is pithily expressed.

The practice of reading the introductory part of the Communion-service when the Sacrament is not to be celebrated, resembles the *missa sicca*, which was allowed in the Roman Church during the middle ages, but abolished on account of the abuses to which it led¹. Rubrics at the end.

In the first age of the Church, it is probable that the celebration of the Eucharist was confined to Sundays and festivals: but from the time of Cyprian (A.D. 250) we read of daily communion, which became prevalent both in the East and in the West in the time of St Chrysostom and St Augustine (A.D. 400). There was, however, at the same time, a practice spreading, which St Ambrose reprehends, of receiving the communion only once a year. He says: "*Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci facere consuerunt? Accipe quotidie, quod quotidie tibi prosit*." In consequence of this neglect, canons were made by several Councils, requiring all persons to receive at least three times a year—viz. at Christmas, Easter, and Whitsuntide; and they who neglected to communicate at those times were censured and anathematized. We have a similar rubric, enjoining every parishioner to receive three times a year at least, of which Easter to be one.

The order, that there shall be no communion, unless there be three at least to communicate with the Priest, was intended to exclude the solitary

¹ See Maskell, *Ancient Liturgy*, p. 148.

² See this subject fully discussed by Bingham, *Ant. xv. 9*, and Freeman, *Principles of Divine Service*, i. 186.

masses of the Church of Rome, in which the Priest says the Mass, and receives the Sacrament alone.

'it shall suffice that the bread be such as is usual to be eaten.' This rubric discountenances the use of wafers of unleavened bread, which began to be introduced in the 11th century, and which in process of time it became usual to stamp with the crucifix. It is, however, stated by Bishop Cosin, that as wafer-bread was not actually prohibited by the terms of this rubric ('it shall *suffice*,' &c.), it was used 'in divers churches of the kingdom, and Westminster for one, till the 17th Charles I.' The ancient and primitive custom of mixing water with the wine was retained in the Prayer Book of 1549; in which it was ordered, by the rubric after the Offertory, that the Minister should put to the wine 'a little pure and clean water.' This rubric having been omitted in 1552, the practice which it enjoined cannot now be considered lawful.

In ancient times a part of the Eucharist was reserved to be sent to the sick and absent; and this custom is mentioned by Justin Martyr¹. But in the Romish Church the practice grew up of reserving the Sacrament for superstitious uses; keeping it in the pyx upon the altar, and worshipping it there as the presence of God; carrying it in processions, and making a charm of it. To prevent such abuses it is directed that the remainder of the consecrated elements shall be reverently consumed by the Minister and communicants before they leave the church. This order was first added in 1662.

¹ *Apol.* i. 67.

NOTE. The following practices, connected with the celebration of the Holy Communion, have recently been declared illegal, the first three by a Decree of the Judge of the Court of Arches, 28th March, 1868, and the remaining two by a Judgment of the Judicial Committee of the Privy Council, 23rd Dec. 1868;

- (1) the use of incense ;
- (2) the mixing of water with the wine ;
- (3) the elevation of the paten and cup during the prayer of consecration ;
- (4) the Priest kneeling or prostrating himself before the consecrated elements during or after the prayer of consecration ;
- (5) the use of lighted candles as a ceremony, or ornament, and for a symbolical purpose, and not for the ordinary purpose of giving light. (See above, p. 221.)

CHAPTER X.

The Occasional Offices.

SECT. I. *Baptism.*

AMONG the occasional Offices of the Church, the first in importance, and the first in the order of the Prayer Book, is the Office for the Ministration of Baptism.

Antiquity
of the rite
of purification
with
water.

The washing of the body with water, as a symbol that the soul requires to be cleansed from sin, is a rite of great antiquity, and not peculiar to Christianity. The Greeks and Latins had lustrations for those who were guilty of certain offences, as murder; and it would seem, from the verses of Ovid, that the notion of the *opus operatum* was no less rife among the Romans in a state of paganism, than it has been in modern times :

Ah nimium faciles, qui tristia crimina cædis
Tolli fluminea posse putatis aqua.

Ablutions also were used by those who were about to assist in the pagan mysteries, such as the Eleusinia. The rite of Baptism, or plunging the body in water (from βάπτω, βαπτίζω, to dip), was employed by the Jews in admitting proselytes to their religion. Our Lord, therefore, in appointing this to be the mode of entering his Church, did not introduce a new ceremony, or a new symbol, but

rather invested an old one with greater sanctity and deeper significance.

We derive the practice of baptizing infants from the primitive Church. Origen mentions it more than once as an usual practice in his time (the middle of the third century), and he supposes it to be an apostolical tradition: '*Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dari.*' There is nothing in Scripture by which this opinion can be proved to demonstration: but there is much that makes it probable; especially the words of our Lord, 'Suffer little children to come unto me,' &c.; and the circumstance, that the rite of circumcision, which Baptism superseded, was administered to infants at a very tender age. The canons of the Anglo-Saxon Church required that infants should be baptized within thirty-seven days after birth¹.

Baptism of infants an ancient practice.

During the first period of Christianity, converts were baptized wherever there was convenience of water, in private houses, or by the river-side. While the persecutions lasted, it was necessary to celebrate this and all other rites with as much secrecy as possible. But when the Church had rest, and places for public worship were opened, baptisteries were erected adjoining them, and it was forbidden to baptize in private houses. At a later period they baptized in the church-porch; and at last the font was placed within the church, but still near the door, to indicate that the Sacrament there administered was as it were the door of entrance to the Christian Church.

The proper place,

The season from Easter Even inclusive to Whitsuntide was considered the most appropriate for Baptism; and until the eighth century none were

and time for Baptism.

¹ Maskell, *Mon. Rit.* i. ccc.

baptized in the Western Church at any other time, except in cases of imminent danger. See above, p. 195. The direction of our rubric that Baptism should be solemnized only on Sundays or holy days, is from Hermann's *Consultation*. That work (see supra, p. 15) in the Office of Baptism follows exactly Luther's Baptismal Service (*Taufbüchlein*); and from it many parts of our Offices of Baptism are derived.

Com-
mence-
ment of
the Office.

The introductory part of the Service is taken from the ancient Office for admitting a convert to the order of catechumens. In the early Church, it was customary for adults, before they were baptized, to go through a preliminary course of instruction and probation. While this was in progress, they were called *catechumens* (*κατηχούμενοι*, persons under instruction), and they were admitted into this probationary class with prayer, and with certain symbolical ceremonies, such as signing with a cross, giving salt as a token of divine wisdom and knowledge (*sal sapientiæ*), the exorcism of the evil spirit, and a benediction. In process of time this initiatory rite lost its significance, and was followed immediately by Baptism, without any interval of probation: and though originally applicable only to adults, it was prefixed in later times to the Office for the Baptism of infants. Our Church, while abolishing the ceremony, has retained with some alteration the prayers which accompanied it.

Duty of
Sponsors.

Sponsors are required in infant Baptism, as an assurance to the Church that the Child will be brought up in the faith in which he is baptized. Their duty is to answer the interrogatories which are put to him at the font, and afterwards to see that he be duly instructed and admonished concerning the promises which they have made in his

name. This custom is derived from the primitive Church, and is mentioned by Tertullian, who uses the word *sponsores*. St Augustine calls them *fide jussores*¹. In his time it appears that the parents were not unusually the sponsors. The parents are, of course, the most proper guardians of the child in this as in all respects. And when it is laid down by the 29th canon of our Church, that no one shall be admitted to be godfather of his own child, the intention manifestly is not to exonerate the parents from the duty of instructing and admonishing their children, but to provide an additional security for the fulfilment of that duty; that in case there be any default or impediment on the part of the parents, there may be other persons under an obligation to superintend the religious nurture of the child.

Sponsors were also called Gossips; from *God sib*—i.e. relations in God; the old word *sib* meaning *kindred*.

The provision contained in the rubric as to the number of sponsors for male and female children is as old as the Synod of York, held in 1195².

The following is the Order of Baptism in the ancient Church of Jerusalem, as recorded by St Cyril³, in his sermons to the newly-baptized, preached in the Church of the Holy Sepulchre in the middle of the fourth century :

You went first into the porch (of the baptistery), and being placed towards the West, you were commanded to stretch out your hands, and to renounce Satan, as if he were present, and to say, 'I renounce Satan....and all his works....and all his pomps, and all his service.'

After this you were turned towards the East, and

¹ *De Bapt.* 18.

² Maskell, *Mon. Rit.* i. ccvi.

³ *Catech. Myst.* i. 3.

were ordered to say, 'I believe in the Father, and in the Son, and in the Holy Ghost, and in a baptism of repentance.'

All this was done in the porch. But when you were entered into the inner house, you took off your garment, and so you were anointed with the holy oil, from the top of your head to the sole of your feet. ... Then you were conducted to the font of holy baptism; and every one of you was asked whether he believed in the name of the Father, and of the Son, and of the Holy Ghost; and you made the sound confession of your faith, and were three times immersed in the water.

The question is asked, whether the child has been already baptized or no, in order to prevent iteration of Baptism; as this Sacrament is valid, and may not be repeated, even if it has been administered by a layman or a heretic.

The opening address has no more than a general resemblance to the ritual of the unreformed Church. It commences with a preamble, stating that 'all men are conceived and born in sin,' in conformity with Ps. li. 5; Rom. v. 12. 'It was very necessary,' as Dean Comber says, 'for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism.' 'Our Saviour saith,' &c. John iii. 5.

The prayer, 'Almighty and everlasting God,' is taken almost verbatim from the *Consultation* of Hermann. A similar Collect is found in the *Missal* of St Ambrose. The types of Baptism, which are here adduced from the Old Testament, are pointed out by the Apostles: the former by St Peter, who says, speaking of the ark, 'the like figure whereunto, even baptism, doth also now save us'; the latter by St Paul, who says that the

¹ 1 Pet. iii. 21.

Israelites 'were all baptized unto Moses in the cloud and in the sea'.¹

The statement that, by the Baptism of Christ, water was sanctified to the mystical washing away of sin, is not derived from Scripture. Our Lord assigns, as his reason for submitting to the rite, that he did so in order 'to fulfil all righteousness.' The ancient Christians drew for themselves the inference, that he sanctified the water for us: and this view is not only set forth continually in the writings of St Augustine, St Ambrose, &c., but is embodied in all the ancient Liturgies, especially in those of the Eastern Church². The Gothic Missal has a prayer beginning thus, 'Deus qui Jordanis fontem pro animarum salute sanctificasti.'

The next prayer, 'Almighty and immortal God,' is from the Manual of Sarum, in which it is addressed to the Son:

Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum; te invoco super hunc famulum tuum N. qui baptismi tui donum petens æternam consequi gratiam spirituali regeneratione desiderat. Accipe eum Domine; et quia dignatus es dicere: Petite et accipietis, quærite et invenietis, pulsate et aperietur vobis, petenti præmium porrigite et januam pande pulsanti; ut æternam celestis lavacri benedictionem consecutus promissa tui muneris regna percipiat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum.

'that he may receive remission of his sins,' (In the Latin *æternam gratiam*.) We may best understand this as a prayer that the infant may be admitted into the state of remission of sins, that covenant state in which his original sin is immediately forgiven, and he has an assurance that his

¹ 1 Cor. x. 2.

² See Furse *On Baptism*, p. 279, &c.

future actual sins shall be forgiven, provided he continue in the true faith and fear of God¹.

Meaning
of the term
regenera-
tion.

The term 'spiritual regeneration' refers to that beginning of spiritual life, which takes place at Baptism: it is derived from Titus iii. 5: 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost;' in the Greek, *διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαίνω-
σεως Πνεύματος ἁγίου*.

In this sense the word *regeneration* is used by ancient writers, and in the early Liturgies; and so it is used by our Reformers, throughout the Baptismal Office, and in the Collect for Christmas Day, which was composed by them. Since the Reformation, however, the word has been used by some writers of eminence as if it were synonymous with *conversion*, or that recovery from sin, and restoration to a state of holiness, which, by God's grace, may take place, even in a baptized person, at any period of life. This modern and inaccurate usage of the word has led to some serious misapprehensions as to the doctrine of Baptism, which are pointed out by Bishop Bethell in the commencement of his work on *Baptismal Regeneration*.

The an-
cient cus-
tom of ex-
orcising.

One of the customs connected with Baptism in the ancient Church was that of exorcising the catechumen, or casting the devil out of him, who was supposed to have taken possession of him in his unregenerate state. This practice appears to have been so general in the time of St Augustine, that he founds upon it an argument to confute the Pelagians: 'Vellem aliqui istorum qui contraria sapiunt, mihi baptizandum parvulum afferret. Quid in illo aget exorcismus meus si in familia dia-

¹ Dr Bennet ap. Mant.

boli non tenetur'?' This practice was retained in the first Prayer Book of Edward VI.; and before the Gospel was read, the following form was used:

I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgement, remember the day at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this his holy baptism calleth to be of his flock.

As this form was likely to keep up a superstitious belief in demoniacal agency, we cannot regret that, at Bucer's suggestion, it was omitted in 1552.

The portion of St Mark's Gospel which follows, ^{The Gospel.} is read as an assurance that Christ will favourably receive infants brought to him in Baptism. The corresponding passage from St Matthew was used in the introductory Office for admitting a catechumen, according to the rites of the unreformed Church.

The Exhortation, Thanksgiving and Address to the Sponsors are from Hermann's *Consultation*.

The custom of renouncing at Baptism the devil, and all his works, and pomps, is of great antiquity; an instance of it occurs in the form of Baptism used in the Church of Jerusalem, and given above at p. 265. This form of words, as used by the early Christian converts, was an abjuration of their previous Pagan superstitions and practices. The word *pomp*, *pompa*, *πομπή*, properly signified a

¹ *De Pecc. Mer.* i. 84.

religious procession; and in the phrase *pomps of Satan* appear to have been included all the pageantry, the shows, games and ceremonies connected with the Pagan religion, of which Satan was considered the author and patron. In renouncing the pride and vanities of the world, we use the same word which the Christian convert in former times employed to abjure the empty shadows of Paganism: but we little think how much was involved in that renunciation, what scorn, obloquy, and persecution it entailed on those who uttered it.

Shakspeare appears to have had in mind the baptismal renunciation, when he makes the fallen cardinal exclaim:

Vain pomp and glory of this world, I hate ye!

It was a happy thought to represent the old man, driven by his own bitter experience to renounce the world, almost in the same terms which had been used on his behalf in his unconscious infancy.

The practice of putting these interrogatories is of great antiquity, and is mentioned by St Augustine. It was objected to by the Puritans in the reign of James I., but defended on the ground that it expressed the engagements which the child was brought under at Baptism, and which he was bound to perform when old enough to do so. See also Hooker, *Ecccl. Pol.* v. 63, 64.

The renunciation of Satan was always followed by the profession of faith in Christ; and in the Western Church it has been the custom from time immemorial for the Priest to interrogate the candidate or his sponsors on the principal articles of the Christian faith. In ancient times they turned to the west while renouncing the devil and his works,

and to the east during the profession of their faith in Christ.

In the Manual of Sarum this part of the Service was as follows: The Mediæval Service.

Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad Baptismum: ipsisque eundem puerum super fontes inter manus tenentibus, ponat sacerdos manum dextram super eum: et interrogato ejus nomine, respondeant qui eum tenent, N. Item sacerdos dicat: N. Abrenuntias Sathanae? Respondeant compatrini et commatrinae, Abrenuntio. Item sacerdos: Et omnibus operibus ejus? R. Abrenuntio. Item sacerdos: Et omnibus pompis ejus? R. Abrenuntio.

Postea tangat sacerdos pectus infantis et inter scapulas de oleo sancto, crucem faciens cum pollice, dicens: N. Et ego linio te super pectus oleo salutis inter scapulas. In Christo Jesu Domino nostro: ut habeam vitam æternam, et vivas in sæcula sæculorum.

Deinde interrogato nomine ejus, respondeant, N. Item sacerdos: N. Credis in Deum Patrem Omnipotentem, creatorem cœli et terræ? R. Credo. Item sacerdos: Credis et in Jesum Christum Filium ejus unicum, Dominum nostrum, natum, et passum? R. Credo. Item sacerdos: Credis et in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam post mortem? R. Credo.

Tunc interroget sacerdos nomen infantis, dicens: Quid petis? R. Baptismum. Item sacerdos: Vis baptizari? R. Volo¹.

In the Prayer Book of 1549, as in the mediæval Office, the interrogatories were addressed to the child, and answered for him by the sponsors. In 1552 the name of the child was omitted, and a rubric was inserted, directing that the questions should be addressed to the sponsors. In 1662 that rubric was omitted; but in the first question the clause 'in the name of this child' was introduced, which shews that the questions are to be considered as addressed to each of the sponsors singly: and

¹ Maskell, *Mon. Rit.* i. 22.

this explanation is given by a rubric in the American Prayer Book.

The prayers for a blessing on the child, and for the sanctifying of the water.

The prayers which follow, for the benediction of the child, and for the sanctification of the water, are in substance derived from the ancient Ritual of the Gallican Church, and are not found in the Manual of Sarum or of Rome. In the first Prayer Book of Edward VI. they formed part of a separate Service which was appointed for the consecration of the water. In conformity with a custom which had long prevailed, it was ordered that the water in the font should be changed once a month; and before any child was baptized in it, a form of prayer was to be used for its consecration. In 1552 that form of prayer was by Bucer's advice abolished, and some parts of it were transferred to the Baptismal Service, but without any prayer for the sanctification of the water. In 1662 the clause 'Sanctify this water,' &c., was introduced, the Scottish Prayer Book of 1636 having set the example by a similar insertion, 'Grant that all thy servants which shall be baptized in this water (*which we here bless and dedicate in thy name to this spiritual washing*), may receive,' &c.—another proof that the tendency of the last revision of the Prayer Book was not favourable to the views of the Puritans. By this is meant (as Wheatly observes) not that the water contracts any new quality by its consecration; but only that it is sanctified or made holy in its use, and separated from common to sacred purposes.

'O merciful God, grant that the old Adam,' &c. From Rom. vi. 4—6, where it is said that 'we are buried with Christ by baptism into death, that like him we may walk in newness of life,' the 'old man is crucified' in us, the 'body of sin is destroyed.' It is not to be understood that this change, though

commenced, is completed at Baptism: for in the prayer after the child has been baptized, while we thank God that it has pleased Him to regenerate the infant, and regard that change as accomplished, we still pray that the child 'may crucify the old man, and utterly abolish the whole body of sin,' regarding that as a work which will be always in progress, and never completed, so long as the child shall live. The original corruption of our nature is not taken away in Baptism, but remains, says the ninth Article, 'yea, in them that are regenerated.'

'may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' The word *elect*, as it is used in this passage, and in other parts of the Prayer Book, appears to be almost synonymous with *faithful*. Thus in the Catechism, 'God the Holy Ghost, who sanctifieth me and all the elect people of God:' in the Burial-service, 'that it may please thee shortly to accomplish the number of thine elect, and to hasten thy kingdom,' &c.: in the daily Service, 'and make thy chosen people joyful.' The word was originally applied in the Old Testament to the people of Israel, whom God had chosen out of the heathen, to be the objects of his especial favour. The Apostles, adopting the Old Testament phraseology, applied the term *elect* to the Christian Church, and generally to all the members of the Church; signifying thereby, not that they were all elected or predestined by God to eternal salvation, but that they had been admitted to special privileges (and responsibilities also) in receiving the faith of Christ. In the Prayer Book the word appears to be used in nearly the same sense: it denotes a person who is in the full enjoyment of the privileges of the

Meaning
of the
word *elect*

Gospel, without at all implying that he is absolutely chosen and predestined to eternal happiness¹.

The name
given at
Baptism.

The Christian custom of giving the name at Baptism may have been derived either from the Jews, who named their children at the time of circumcision, as we see in Scripture in the case both of John the Baptist and of our Lord², or from the Greeks and Romans, who associated the naming of the child with religious ceremonies; the Greeks carrying the infant round the fire in order to dedicate him to their gods, and holding a domestic festival called the Amphidromia, a few days after the birth; the Romans giving the name on the eighth or ninth day after birth (*dies nominum*), when the child had undergone a lustration, or religious ablution.

The form
of words.

The Church has always been strict in using the form of words, 'I baptize thee in the name,' &c., according to the command of our Lord in Matt. xxviii. 'Go and teach all nations, baptizing them in the name,' &c. Baptism by trine immersion was the ancient custom, the child being dipped at the name of each Person of the Trinity. The Prayer Book of 1549, following the Manual of Sarum, directed the Priest to dip the child in the water thrice, 'first dipping the right side, second the left side, the third time dipping the face toward the font; so that it be discreetly and warily done;' but if the child were weak, it should be sufficient to pour water upon it. In 1552 the direction for *trine* immersion was omitted, and the Priest was simply directed, as at present, to dip the child *discreetly* and *warily*. Dipping is without doubt the more ancient mode of administering Baptism; but sprink-

The mode
of baptiz-
ing.

¹ See Browne, *On the Articles*, II. 81. 92.

² Luke i. 59; ii. 21.

ling or pouring has always been acknowledged to be valid, and has been practised from the earliest times, in case of sickness or other urgent cause. Thus Cyprian says, *Epist.* 69: 'Unde (scil. ex Ezech. xxxvi. 25. Num. viii. 7; xix. 7, 19) apparet, adspersionem quoque aquæ instar salutaris lavacri obtinere.'

According to the Manual of Sarum, Baptism was administered in the following form:

Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina immersione, tantum sanctam Trinitatem invocando, ita dicens: N. et ego baptizo te in nomine Patris: Et mergat eum semel versa facie ad aquilonem, et capite versus orientem: et Filii: Et iterum mergat semel versa facie ad meridiem: et Spiritus Sancti: Amen. Et mergat tertio recta facie versus aquam.

In the Prayer Book of 1549, the administration of Baptism was followed immediately by two ancient customs, which were omitted in 1552. The first was the ceremony of putting on the child his white vesture, commonly called the chrisome. This was to be done by the Priest, with these words:

The chrisome cloth.

Take this white vesture for a token of the innocency, which by God's grace in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of life everlasting. Amen.

The chrisome was worn for eight days, and was then laid up in the church, as a memorial of the Baptism. The practice of the early Church has been already mentioned, (p. 198,) according to which the neophytes, or newly baptized, appeared in white garments for a time after their Baptism.

The ceremony of anointing with ointment was The Unction.

also retained in the Prayer Book of 1549, and was accompanied with the following prayer :

Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.

This custom was of great antiquity, and is mentioned by Tertullian, St Ambrose, St Chrysostom, &c. The anointing was regarded as the token of the unction of the Holy Spirit. From it the white vesture, in which the child was wrapped, was called the chrisome (chrism, *χρίσμα*), and the child was sometimes called a chrisome child. Thus Jeremy Taylor speaks of 'the phantasms which make a chrisome child to smile.'

Milk and
honey
given.

Another ancient ceremony connected with Baptism was that of giving to the newly-baptized a taste of milk and honey. It appears to have been generally observed in the primitive Church, and is explained by Clemens of Alexandria to have been a token of the new birth. 'As soon,' he says, 'as we are born, we are nourished with milk, which is the nutriment of the Lord: and as soon as we are born again, we become entitled to the hope of rest, the promise of Jerusalem which is above, where it is said to rain milk and honey. For by these material things we are assured of that heavenly food¹.' This practice was laid aside at the Reformation, and did not find admission into the first book of Edward VI.

The sign
of the
cross.

Consignation with the sign of the cross (called by the Greeks *σφραγίς*) was the frequent practice in the ancient Church². It was used at the conse-

¹ Bingham, XII. 4. 6.

² *Ibid.* XI. 9. 4.

cratation of the Eucharist, at the ordination of priests, at the dedication of churches and altars, and especially in connexion with Baptism it was used at the admission of catechumens, at the consecration of the water, at the exorcism, at the unction before Baptism, and at the unction of Confirmation. We learn also from Tertullian¹, that it was usual for persons to sign their foreheads with the cross (frontem signaculo crucis terere) on entering upon their various domestic occupations, on going out or coming in at their meals, on going to the bath, or to bed. But as this venerable symbol was in later times abused to superstitious purposes, it has been laid aside by our Church, except in the Office of Baptism. The form in the Prayer Book, 'and do sign him,' &c., is not taken from any of the ancient Offices; but the meaning attached to the sign of the cross, that it is a token of our being soldiers of Christ, and bound to fight under his banner, is derived from antiquity. A general, that he might know his soldiers, sometimes caused them to be marked on the forehead; and St Jerome says, that as a Christian he bore on his forehead the banner of the cross; 'vexillum crucis in mea fronte portans'. Our form was probably suggested by that in Hermann's *Consulation*, in which it was placed immediately after the exorcism. 'Take the figure of the holy cross in thy forehead, that thou never be ashamed of God and Christ thy Saviour, or of his Gospel; take it also on thy breast, that the power of Christ crucified may be ever thy succour and sure protection in all things.'

The retention of the sign of the cross in Baptism gave great offence to the Puritans in the reign of Elizabeth, and was one of the subjects of discus-

Objected
to by the
Puritans.

¹ *De Coron. Mil.* 3.

² *Epist.* 113.

sion between them and the bishops at the Hampton-Court Conference in 1603. On that occasion it was defended in an able argument which was published as the 30th canon in the following year, and which was so satisfactory to the leader of the Puritans, Dr Rainolds, that he ingenuously protested he would never gainsay that ceremony any more. We are directed by the canon to regard the sign of the cross as a thing having no virtue in itself, and not essential to the validity of the Sacrament of Baptism; but recommended to us by the general consent of antiquity, and to be retained 'as a lawful outward ceremony and outward badge, whereby the infant is dedicated to the service of Him who died upon the cross;' and though greatly abused by the Church of Rome, not on that account to be abandoned; for 'the abuse of a thing doth not take away the lawful use of it.'

The
Thanks-
giving.

The Thanksgiving which follows may be compared with similar prayers in the ancient Offices, e.g. with that in the Greek ritual;

Εὐλογητὸς εἶ, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ,
ἡ πηγὴ τῶν ἀγαθῶν, . . . ὁ καὶ νῦν εὐδοκήσας
ἀναγεννῆσαι τὸν δούλόν σου τὸν νεοφώτιστον
δι' ὕδατος καὶ Πνεύματος.

Exhorta-
tion to the
sponsors.

The exhortation to the sponsors is derived from a similar injunction in the Mediæval Office. According to the rubric in the Sarum Manual (Office of Baptism) the parents were to be enjoined to protect the child from fire and water and from all other perils, till his seventh year; and if the parents failed to do this, the sponsors were made responsible. The sponsors were also to be enjoined to see that the child was taught the *Pater Noster*, the *Ave Maria*, and the *Credo*, to take care that the chri-

some-cloth was brought to the church, and that the child was confirmed, as soon as the Bishop should come within a distance of seven miles. In the Office for the Benediction of the Font, a form of Injunction to sponsors is given in English, which is somewhat less stringent:

Godfathers and Godmothers of this child, we charge you, that ye charge the father and the mother to keep it from fire and water and other perils to the age of vii years; and that ye learn or see it be learned the *Pater-Noster*, *Ave Maria* and *Credo*, after the law of all holy Church, and in all goodly haste to be confirmed of my lord of the diocese or of his deputy, and that the mother bring again the crysom at her purification; and wash your hand or ye depart the church¹.

The rubric at the end of this Office, affirming the salvation of 'children that are baptized, dying before they commit actual sin,' was not intended to imply any opinion adverse to the salvation of infants dying unbaptized. This rubric appears to be taken from a popular work of instruction entitled *The Institution of a Christian Man*, published in 1537, which, after stating that by this Sacrament we are made very sons of God, adds, 'In so much that infants and children, dying in their infancy, shall undoubtedly be saved thereby, *and else not*.' The omission of the last clause shews that our Reformers had given up that position; and the insertion of the clause, 'It is certain from God's word,' shews that they were unwilling to lay down anything beyond that which is written².

The Office for the Private Baptism of Infants is taken from the Manual of Sarum, and from the

The Private Baptism of Infants.

¹ Maskell, *Mon. Rit.* i. 25. 14.

² Laurence, *Bampton Lectures*, p. 177.

Consultation of Hermann; it does not seem to require any particular explanation in this place.

It is to be observed, that the rubrics at the commencement of this Office do not recognise private Baptism, except it be performed by a *lawful minister*. This restriction dates from the Hampton-Court Conference in 1604, before which time Baptism by laymen was allowed. By the rubric of 1549 it was made incumbent upon pastors and curates to warn the people 'that without great cause and necessity they baptize not children at home in their houses,' and the form was prescribed according to which the rite was to be ministered in cases of necessity. This was a continuation of the custom prevalent before the Reformation, and sanctioned by the practice of Christian antiquity, even where the Baptism was received at the hands of a heretic or schismatic¹. Guided by these precedents, and not construing our present rubrics to contain an express prohibition of lay Baptism, the civil courts have held it to be valid, and have compelled the clergy to bury persons who have received it. Hence it is sometimes spoken of as an irregularity, which '*fieri non debet, factum valet*'.

The following was the form of conditional Baptism, according to the Manual of Sarum:

N. Si baptizatus es, ego non rebaptizo te: sed si non baptizatus es, ego baptizo te: In nomine, &c.

The Bap-
tism of
Adults.

At the time of the Reformation, when the Prayer Book was first published, the possibility of adults presenting themselves for Baptism does not appear to have been contemplated. But the rise of such sects as the Anabaptists, who objected to

¹ Bingham, xvi. 1. 4.

² Burn's *Eccl. Law*, i. 113; Stephen's *Notes to the Book of Common Prayer*, p. 1293.

infant Baptism, occasioned the necessity for the present Office, which was added at the last revision in 1662.

Here the candidate makes the renunciations and promises in his own person, and the sponsors act only as his witnesses, and are charged to remind him of his solemn professions. The Gospel is part of our Lord's discourse with Nicodemus. With these exceptions, the Office closely resembles that for the Baptism of Infants.

The injunctions of Henry VIII., as we have already seen (above, p. 18), required parents to instruct their children in the Creed, the Ten Commandments, and the Lord's Prayer. Edward VI. and his advisers, who took the greatest pains to promote the religious education of the young, were not content to leave this duty entirely in the hands of parents, but made it a charge to the parochial clergy. Cranmer had urged that catechizing was neglected; that Confirmation had formerly been administered too soon; and that people ought to understand the principles of Christianity, before they were brought to the Bishop to renew their baptismal vow¹. To provide for the instruction of candidates for Confirmation, Cranmer published the Catechism which bears his name; and the Church Catechism was drawn up, and placed in the Order for Confirmation, which was headed 'Confirmation, wherein is included a Catechism for children.' It was intended to be a summary of all those cardinal points of faith and duty, which a child ought to know, before he comes to be confirmed. At its first publication it contained an exposition of the baptismal vow, the Creed, the Ten Commandments,

The Catechism.

¹ Collier, *Hist.* v. 271.

and the Lord's prayer. In this Catechism the Curate of every parish was required to instruct the children of his parish, that they might be examined in it by the Bishop, on presenting themselves for Confirmation.

The latter part, relating to the Sacraments, was added in 1604, to meet an objection made to the Catechism, on the ground of its brevity, by the Puritans at the Hampton-Court Conference. It is with good reason attributed to Bishop Overall, at that time Dean of St Paul's.

The word *catechism* is from the Greek *κατηχέω*, to sound in the ear, to resound, which does not occur in classical authors, and is probably Alexandrine in its origin. It occurs in the New Testament, Acts xviii. 25, *οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου*, 'he had been instructed,' Gal. vi. 6, &c.; and in this sense it was used by ecclesiastical writers, and applied especially to the instruction given to candidates for Baptism, who from thence took the name *catechumens*, *κατηχούμενοι*. In all the principal cities catechetical schools were established, the most famous of which was that of Alexandria. An example of the instruction given in these schools is preserved in the eighteen catechetical lectures of St Cyril of Jerusalem.

SECTION II.

Confirmation.

Origin of
this rite.

THE rite of Confirmation is derived from the practice of the Apostles, who, as we learn from the book of the Acts¹, laid their hands on newly baptized

¹ Acts viii. 14; xix. 5, 6; Heb. vi. 3.

persons, that they might receive the Holy Ghost. The miraculous powers which the Apostles conferred in this way were soon withdrawn from the Church; yet the rite has been continued, in the belief that the grace of the Holy Spirit, though unseen and unfelt, is still attendant upon it.

In the ancient Church, and in England, as late as the eighth century¹, Confirmation followed immediately upon Baptism, if the Bishop were present to administer it; and this was the case whether the neophyte were an adult or an infant. The Bishop anointed him with an unguent of oil and balsam, in token of the Holy Spirit, and laid his hands upon him after the example of the Apostles. If the Bishop were not present, the rite was deferred, and the baptized child or adult at once received the Eucharist. The unction or chrism is as old as the second or third century. In the Eastern Church, it has been the custom from time immemorial for the presbyters to administer the whole rite of Confirmation in the absence of the Bishop. In the West, Confirmation was disjoined in such a case from Baptism; and then the chrism was administered twice, first by the Priest in the Baptismal Service (see above, p. 275), and again by the Bishop, together with imposition of hands, at Confirmation².

The term *sacrament* was sometimes applied to this rite, inasmuch as in it there is an outward and visible sign of an inward and spiritual grace; but as it was not 'ordained by Christ himself,' it wants one of the conditions which are included in our Church's definition of 'a sacrament.' In early times it was called 'the seal,' *σφραγὶς*, from Ephes. iv. 30,

Not a sacrament according to our definition of that word

¹ Maskell, *Mon. Rit.* i. ccxii.

² See Pontifical of Sarum, ap. Maskell, *Mon. Rit.* Vol. i.

&c. and that name it still retains in the Eastern Church. In the West it was called *signaculum* and *chrisma*.

How to be
regarded.

It is to be observed that our Church directs us to view this ordinance in a twofold aspect: (1) as the occasion on which the candidate confirms and ratifies the promises made for him at Baptism: (2) as the means of his being confirmed and strengthened by the Holy Ghost the Comforter.

The preface was originally a rubric, and was not appointed to be read as a part of the Service till the last review in 1662; at which time, also, instead of the Catechism, the question, 'Do ye here,' &c., and its answer, were inserted, and the examination of the candidates in the Catechism, which had previously formed part of the rite of Confirmation, was discontinued. The preface, as well as the question put by the Bishop is derived from Hermann's *Consultation*.

The Collect, 'Almighty and everliving God,' &c. is founded on Isaiah xi. 2: 'And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' This Collect is of great antiquity in the Western Church, being found in the Sacramentary of Gelasius, A. D. 494:

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem Spiritum Sanctum Patris de cœlis; Spiritum sapientiæ et intellectus; Spiritum scientiæ et pietatis; Spiritum consilii et fortitudinis: et imple eos Spiritu timoris Domini.

'hast given unto them forgiveness of all their sins;' meaning that they are put into a condition

obtain it, upon the gracious terms announced in the Gospel.

'manifold gifts,' called 'seven-fold gifts,' *septimis gratia*, in the Latin. So in the hymn *Veni creator*, sung at the ordination of Priests; 'who best thy seven-fold gifts impart.' See Rev. i. 4; . 5, where the *seven spirits* of God are spoken of, meaning, as it seems, *all*; seven being the complete and sacred number of the Hebrews. In order to make the gifts *seven* in number, the 'spirit of true docility' (*pietatis*) has been added to the six gifts mentioned by Isaiah. After this prayer, the Office of 1549 proceeded thus:—

Minister. Sign them (O Lord) and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strength (*sic*) them with the inward unction (Sarum Manual, *Confirma eos chrismate salutis*) of thy Holy Ghost, mercifully unto everlasting life. Amen. *Then the Bishop shall cross them in the forehead and lay his hands upon their heads saying,* N. I sign thee with the sign of the cross, and lay my hand upon thee; In the name &c. (Sarum Manual, *Et tunc episcopus petat nomen et ungit pollicem chrismate; et faciat in fronte pueri crucem, dicens, consigno te, N. signo crucis et confirmo te chrismate salutis; In nomine, &c.*).

Thus the unction was laid aside, but the congnation with the cross and the mention of the child's name were retained. Both these practices were dropped in 1552. The practice of confirming by name gave opportunity for the Bishop to change the Christian name at Confirmation; and such changes were formerly (*e.g.* by Sir E. Coke) held to be legal.

After the imposition of hands followed in 1549, the versicles 'The Peace of the Lord abide with you.' *Answer.* 'And with thy spirit.' This was remnant of the old ritual, according to which the bishop said to each child 'Pax tibi,' and accompanied

his words with a slight blow on the cheek, in token that the good Christian must be ready to be buffeted for his Master's sake.

The Collect which follows the Lord's Prayer is taken from one in Hermann's *Consultation*, commencing thus :—

Almighty and merciful God, heavenly Father, which only workest in us to will and to perform the things that please thee, and be good in deed, we beseech thee for these children, whom thou hast given to thy church, and begotten again to thyself by holy baptism, &c.

The Collect, 'O Almighty Lord,' &c., which is one of those appointed to be said after the Offertory when there is no Communion, was inserted in this Office at the last review. The rubric at the conclusion, requiring that Confirmation should precede admission to the holy Communion, has been adopted from the Manual of Sarum.

SECTION III.

Solemnization of Matrimony.

THE custom of solemnizing the marriage-vow with religious rites is not peculiar to the Christian Church, but prevailed both among the Jews, and among the heathen nations of antiquity: and the universality of the custom may reasonably be regarded as a testimony to the divine institution of marriage.

We learn from Tertullian, that in his time marriages were published beforehand in the church, and the Office of Matrimony was performed by the ministers of the Church. 'How can I sufficiently

set forth,' he says, 'the happiness of that marriage, which the Church brings about, the oblation confirms, and the benediction seals; which after its celebration is announced by the angels, and ratified by God himself?'

The greater part of our Office of Matrimony is taken from the Service-books of the unreformed Church.

The word *banns* is from the barbarous Latin ^{The} word *bannum*, an edict, which occurs in writers ^{banns.} of the early part of the ninth century. The old phrase was *interrogare banna*; hence we still speak of the first time of *asking*, &c. Our practice with regard to *banns* is derived from the mediæval Church, as will appear from the following canon, made at the Council of London, A. D. 1200:—

Nec contrahatur aliquod matrimonium sine trina denuntiatione publica in ecclesia, neque si fuerint personæ incognitæ. Sed nec copulentur aliquæ personæ matrimonio, nisi publice in facie ecclesiæ, et præsentē sacerdote.

(Rubric.) 'The persons to be married shall come into the body of the church.' The couple who were about to be united were in former times placed at the church-door. Thus the *Manual of Sarum* directs; 'Statuantur vir et mulier ante ostium ecclesiæ, coram Deo et sacerdote et populo, vir a dextris mulieris, et mulier a sinistris viri.' This was altered at the Reformation. Practice, however, has long sanctioned a deviation from the rubric in this respect, and the whole Office is usually celebrated at the Lord's table.

The Jews placed the woman on the right of the man, in allusion to the 45th Psalm, 'At thy right hand did stand the queen in a vesture of gold.'

¹ *Ad Ux.* II. 8; *De Pudicit.* cap. 4.

² Maskell, *Mon. Rit.* I. cxxx.

The bride in ancient times, as at present, was accompanied by one who gave her away, the *paronymphus*, or brideman.

The Espousals.

The first part of the Office was formerly called the Espousals, and took place some time before the actual celebration of the marriage. It consisted of the contract, and the donations (including the giving of the ring), which were also called the *arrha*, as being the token or earnest of the contract. This ceremony was of heathen origin, and was called by the Greeks *ἐγγύησις*; by the Romans, *sponsalia*. Among the Romans the ring was given at the espousals, as we learn from Juvenal (vi. 27), 'digito pignus fortasse dedisti.' In later times, both in the Western and Eastern Churches, the espousals have always been performed at the same time with the Office of Matrimony, and it has long been customary for the ring to be given in the latter part of the Service¹.

The opening address is taken in part from the Sarum Manual, and was considered the final repetition of the banns;

Tunc interroget sacerdos banna dicens in lingua materna sub hac forma.

Ecce convenimus huc fratres coram Deo, et angelis, et omnibus sanctis ejus, in facie ecclesie, in conjugendum duo corpora, scilicet hujus viri et hujus mulieris. *Hic respiciat sacerdos personas suas.* Ut a modo sint una caro et duæ animæ in fide et in lege Dei, ad promerendam simul vitam æternam, quicquid ante hoc fecerint. Admoneo igitur vos omnes, ut si quis ex vobis qui aliquid dicere sciat quare isti adolescentes legitime contrahere non possint, modo confiteatur.

'which is an honourable estate,' &c. This account of matrimony, and of the causes for which

¹ Palmer, *Eng. Rit.* II. 211.

it was instituted, appears to have been suggested by the address in Hermann's *Consultation*.

'instituted of God in the time of man's innocence.' Gen. ii. 18.

'signifying unto us the mystical union that is betwixt Christ and his Church.' Ephes. v. 22, 23.

'commended of St Paul to be honourable among all men.' Heb. xiii. 4.

'Wilt thou have,' &c. From the Manual of Sarum :

Postea dicat sacerdos ad virum cunctis audientibus in lingua materna sic. N. vis habere hanc mulierem in sponsam, et eam diligere, honorare, tenere, et custodire, sanam, et infirmam, sicut sponsus debet sponsam, et omnes alias propter eam dimittere, et illi soli adherere quamdiu vita utriusque vestrum duraverit?

'I *M.* take thee *N.*' &c. From the Manual of Sarum, where it is appointed to be said in English as follows :—

I *N.* take thee *N.* to my wedded wyf, to have and to holde, fro this day forwarde, for bettere for wers, for richere for porere; in sykenesse and in hele; tyll dethe us departe; if holy chyrche it wol ordeyne; and thereto y plight the my trouthe.

I *N.* take the *N.* to my wedded husbonde to have and to holde, fro this day forwarde, for better for wors: for richer: for porere: in sykenesse and in hele: to be bonere (bonnaire) and buxom (*i. e.* gentle and obedient) in bedde and at borde tyll dethe us departe: if holy chyrche it woll ordeyne; and therto I plight the my trouthe¹.

In the York Manual there was the additional clause, 'for fairer for fouler' (or 'laither'); to prevent any objection, as Wheatly observes, that might afterwards be imagined from either party's declining in their comeliness or beauty.

'Till death us do part.' In the Sarum Manual,

¹ Palmer, II. 213.

and in the reformed Prayer Book, till the last review, it stood 'till death us *depart*,' *i.e.* divide, separate; and in that sense the word *depart* was used by Chaucer, Wyclif ('they departed his garments,' Matt. xxvii. 35), and Gower; and it occurs as late as 1578 in the English version of the Bible (Ruth i. 17); but it was no longer used in that sense at the Restoration; and it was altered in 1662, in consequence of an objection made to it by the dissenters at the Savoy Conference.

Troth and truth are the same word. In old English both vowels were preserved, and the word was written *trouthe*.

The ring.

'With this ring I thee wed,' &c. The first clause promises fidelity; the second, personal honour and respect; the third, equality in estate and maintenance.

'I thee wed,' *i.e.* I pledge thee, make a covenant with thee. The old word *wed* meant a pledge¹. From this ceremony the term *wedding* has been applied to the whole Service, just as in the Sarum Manual the whole Office is comprised under the title, *Ordo ad faciendum sponsalia*.

'I thee worship.' According to its etymology and original usage, the word *worship* (*weorthscype*) meant *worthiness*; and it still retains that meaning in the adjective formed from it, *worshipful*. When used as a verb, it was not limited to acts of adoration, but denoted generally to *honour*, to deem *worthy*². It was objected to by the dissenters in 1661, and the Bishops in their answer promised to alter it to *honour*. But this was never done.

¹ Thus: 'Let him beware, his neck lieth to wed.'—Chaucer's *Knight's Tale*.

² Thus: 'Worshippe thi fadir and thi modir.'—Wyclif, Matt. xix. 19.

Together with the ring it was customary to give other tokens of spousage, as gold and silver, a practice retained in the first Prayer Book of Edward VI.¹

The following directions for this part of the Office are given in the Sarum Manual :

Deinde ponat vir aurum argentum et anulum super scutam vel librum...accipiens sacerdos tradet ipsum viro; quem vir accipiat manu sua dextera cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat.

With this ryng I the wed, and this gold and silver I the give, and with my body I the worshiþe, and with all my worldly cathel I the endowe: *et tunc inserat sponsus anulum pollicis sponsæ dicens: In nomine Patris; deinde secundo digito dicens; Et Filii; deinde tertio digito dicens; Et Spiritus Sancti; deinde quarto digito dicens; Amen. Ibiq; dimittat anulum, quia in medico est quædam vena procedens usque ad cor: et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens. Deinde inclinatis eorum capitibus, dicat sacerdos benedictionem super eos. Benedicti + sitis a Domino, qui fecit mundum ex nihilo. Amen.*

The prayer which follows, 'O Eternal God,' is composed from the two in the Sarum Manual, which prayed a benediction on the ring :

Creator et conservator humani generis; dator gratiæ spiritualis; largitor æternæ salutis; tu Domine mitte benedictionem tuam super hunc anulum, respice, ut quæ illum gestaverit sit armata virtute cœlestis defensionis, et proficiat illi ad æternam salutem.

Bene + dic, Domine, hunc anulum (respice) quem nos in tuo sancto nomine benedicimus; ut quæcunque eum portaverit in tua pace consistat, et in tua voluntate permaneat, et in tuo amore vivat et crescat et senescat, et multiplicetur in longitudinem dierum.

The allusion to Isaac and Rebecca is explained by a clause which appeared in the Prayer Book of 1549, but was omitted in 1552, at which time the practice to which it referred was discontinued;

'that as Isaac and Rebecca (after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together, &c.'

The expressive ceremony of joining the hands and applying the words of our Lord (Matt. xix. 6), and the address to the people, 'Forasmuch as,' &c., are taken from Hermann's *Consultation*. The benediction which follows is from the *Sarum Manual*:

Bene + dicat vos Deus Pater, custodiat vos Jesus Christus, illuminet vos Spiritus Sanctus. Ostendat Dominus faciem suam in vobis et misereatur vestri. Convertat Dominus vultum suum ad vos: et det vobis pacem: impleatque vos omni benedictione spirituali, in remissionem omnium peccatorum vestrorum, ut habeatis vitam eternam, et vivatis in sæcula sæculorum. Amen.

This in 1549 was translated as follows; (altered to the present form in 1552).

God the Father bless you +: God the Son keep you: God the Holy Ghost lighten your understanding: The Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that you may have remission of sins in this life, and in the world to come life everlasting.

The marriage contract having now been completed, and the benediction pronounced on the newly-married couple, supplications and prayers are offered on their behalf. The psalm was intended to be sung as an *introit* on leaving the body of the church, and approaching the Lord's table. The following is the order of the *Sarum Manual*:

Hic intrent ecclesiam usque ad gradum altaris: et sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem: Beati omnes. Sine nota, cum, Kyrie Eleison. Tunc prostratis sponso et sponsa ante gradum altaris roget sacerdos circumstantes orare pro eis, dicendo: Pater noster. Et ne nos. Sed libera nos a malo.

*Salvum fac servum tuum et ancillam tuam.
Deus meus sperantes in te.*

Mitte eis, Domine, auxilium de sancto. Et de Syon tuere eos.

Esto eis, Domine, turris fortitudinis. A facie inimici.

Domine exaudi. Et clamor. Dominus vobiscum. Et cum spiritu tuo.

Oremus. Benedicat vos Dominus ex Syon, ut videatis quæ bona sunt Hierusalem omnibus diebus vitæ vestræ; et videatis filios filiorum vestrorum, et pacem super Israel.

The two prayers, 'O God of Abraham,' &c., 'O merciful God,' &c., are taken, with considerable iteration, from the Sarum Manual:

Deus Abraham, Deus Isaac, Deus Jacob, bene + dic adolescentes istos; et semina semen vitæ æternæ in mentibus eorum; ut quicquid pro utilitate sua didicerint hoc facere cupiant.

Respice, Domine, de cœlis, et bene + dic conventionem istam. Et sicut misisti sanctum angelum tuum Raphaellem ad Tobiam et Saram filiam Raguelis: [altered in 1552] ita digneris, Domine, mittere bene + dictionem tuam super istos adolescentes: ut in tua voluntate permaneant, et in tua securitate persistent, et in amore tuo vivant et senescant: ut digni fiant et multiplicentur in longitudinem dierum.

Respice, Domine, propitius super hunc famulum tuum et super hanc famulam tuam, ut in nomine tuo bene + dictionem cœlestem accipiant: et filios filiorum suorum et filiarum suarum usque in tertiam et quartam progeniem incolumes videant, et in tua voluntate perseverent, et in futuro ad cœlestia regna perveniant.

The Office in the Sarum Manual concludes with Mass, in the course of which a veil was held over the bride and bridegroom, and a prayer was said, from which was taken that in our Office, beginning 'O God, who by thy mighty power,' &c.

Deus qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis homini ad imaginem Dei facto ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam liceret disjungi. *Hic incipit*

benedictio sacramentalis. Deus qui tam excellenti mysterio conjugalem copulam consecrasti; ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum. *Hic finitur benedictio sacramentalis.* Deus per quem mulier jungitur viro, et societas principaliter ordinata ea benedictione + donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam, respice propitius super hanc famulam tuam quæ maritali jungenda est consortio, quæ se tua expetit protectione muniri. Sit in ea jugum dilectionis et pacis: fidelis et casta nubat in Christo, imitatrixque sanctorum permaneat foeminarum. Sit amabilis ut Rachel viro, sapiens ut Rebecca, longæva et fidelis ut Sara: . . . et ad beatorum requiem, atque ad celestia regna perveniat. Per &c.

The reformed Office was likewise concluded with the holy Communion¹, which the newly-married couple were required by the rubric to receive; and after the Gospel there was either to be a sermon setting forth the duties of husbands and wives, or else the exhortation was to be read which is still retained at the end of the Service. At the Savoy Conference in 1661, the dissenters objected to an ordinance, which 'either enforced all such as were unfit for the Sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compelled all that should marry to come to the Lord's table, though never so unprepared.' And they added, that 'marriage-festivals are too often accompanied with such divertisements as are unsuitable to those Christian duties which ought to be before and follow after the receiving of that holy Sacrament.' In compliance with these not unreasonable scruples, the reception of the Sacrament was no longer made compulsory, but was recommended by the present rubric at the end of the Office.

¹ So also according to the Sacramentary of Gelasius, A.D. 494.

The benediction, 'Almighty God,' is a combination of two in the *Sarum Manual*:

Omnipotens sempiterne Deus, qui primos parentes nostros Adam et Evam sua virtute creavit, et in sua sanctificatione copulavit, ipse corda et corpora vestra sanctificet et benedicat, atque in societate et amore veræ dilectionis conjungat.

Benedicat vos Deus omnipotens omni benedictione cœlesti, efficiatque vos dignos in conspectu suo, superabundet in vobis divitiis gratiæ suæ, et condiait vos in verbo veritatis, ut ei corpore pariter et mente complacere valeatis.

The concluding address, setting forth the relative duties of husband and wife in the words of St Peter and St Paul, was composed in 1549.

'It is convenient' (rubric at the end), *i.e.* fitting. So again in the rubric at the end of the Office of Churching of Women.

SECTION IV.

Visitation of the Sick.

IT was customary in the early ages of the Church for the presbyters to visit the sick, to receive their confession of sins, to give them absolution, to anoint them with oil in compliance with the words of the 'Apostle St James', and to convey to them from the church a portion of the consecrated elements. Thus Polycarp admonishes the elders to visit all the sick, *ἐπισκεπτόμενοι πάντας ἀσθενείς*. Eusebius mentions the case of a dying man who sent for a presbyter to minister to him these last offices of religion. One of the canons of the Council of Nice enjoined that they who were about to

Primitive
and medi-
æval cus-
toms.

¹ James v. 14.

depart this life should have their final and necessary *viaticum*; *περὶ δὲ τῶν ἐξοδούντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν ὥστε εἴ τις ἐξοδεύῃ, τοῦ τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι*. Many canons of the English Church enforce the same custom, both in Anglo-Saxon and mediæval times¹. And it is ordered by the sixty-seventh Canon of our Reformed Church, that 'When any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the Communion book, if he be no Preacher, or if he be a Preacher, then as he shall think most needful and convenient.'

The Office for the Visitation of the Sick, as it now stands in the Prayer Book, is but slightly altered from the ancient formularies of the Church. The practice of anointing the sick with oil has been discontinued, because the original object of it was to 'save,' that is, to procure a miraculous recovery of the sick person; and such cures have long ceased in the Church². The Church of Rome continued to anoint the sick with oil, not for the recovery of their bodily health, but to cleanse the soul from its sins, and to prepare it for the next life; and with this view the oil was applied to those who were at the point of departure. Hence arose the rite of extreme unction, which in the twelfth century was regarded as the fifth sacrament, and by the Council of Trent was formally established

Extreme
unction.

¹ Polycarp, *Ad. Phil.* vi.; Euseb. *Hist.* vi. 44; *Concil. Nic. Can.* 13; Bingham, *Ant.* xv. 4. 9; Maskell, *Mon. Rit.* l. cccxiii.

² Palmer.

under the usual anathema. The custom of reserving a portion of the Eucharist, and carrying it from the church to the houses of the sick, was in process of time abused to superstitious purposes; and therefore, though retained in the Prayer Book of 1549, it was omitted at the revision in 1552, and censured, as not according to Christ's ordinance, by the Articles of Religion published in the same year¹.

'Peace be to this house,' &c. Luke x. 5. In the Sarum Manual,

Pax huic domui et omnibus habitantibus in ea : pax ingredientibus et egredientibus.

The prayer, 'O Lord, look down,' &c., is as The Prayers. follows in the Sarum Manual :

Respice, Domine, de cœlo, et vide et visita famulum tuum N. et benedic eum sicut benedicere dignatus es Abraham, Isaac et Jacob. Respice super eum, Domine, oculis misericordiæ tuæ; et reple eum omni gaudio et lætitia et timore tuo. Expelle ab eo omnes inimici insidias; et mitte angelum pacis qui eum custodiat et domum istam in pace perpetua.

'look upon him with the eyes of thy mercy.' Dean Comber says upon this : "The best are apt to fear in time of affliction that God looks upon them in anger; nor is there anything so bitter in this cup of sorrow to a pious soul, as the fears and apprehensions of the frowns of heaven. Whence our Lord Jesus complains not of his torments on the cross, but only of the divine displeasure; that only broke his silence, and made him passionately cry, 'My God, my God, why hast thou forsaken me?' What request, therefore, can be more seasonable than to beg of God to look favourably on them now? That is, to support them by inward assurances that He is not highly angry at them; to persuade

¹ Art. xxviii.

them that He loves them still, and that He sent not this affliction to them in wrath or with resolutions of vengeance, but in mercy and with purposes of kindness, designing their good thereby; which petition is pressed further in the next words, which do desire, secondly, that God will visit him, and bestow on him the graces of hope and faith, that so he may have comfort and sure confidence in Him¹."

'defend him from the danger of the enemy.' An ancient and devout author observes, that when death approaches, Satan usually tempts those who have lived carelessly to despair; the more religious to presumption; the weak to impatience; the wavering to unbelief; the worldly by unwillingness to die; and the secure by deferring repentance².

The prayer for the sanctification of sickness, as it now stands, is entirely the composition of our Reformers. Originally it contained the following clause taken from the old Office; 'Visit him, O Lord, as thou didst visit Peter's wife's mother, and the captain's servant; and as thou preservedst Tobie and Sarah by thy angel from danger.' The latter part was omitted in 1552, because it had reference to an apocryphal writing; and the former part in 1662, because it was an invocation of miraculous aid, which we have no authority to ask, and no reason to expect.

The special confession of sins.

The Church of Rome insists that confession of sins to a Priest, commonly called 'auricular confession,' and the absolution of the Priest, are necessary to salvation. Our Church only orders the sick person to be moved to 'confession, if he feel his

¹ *Companion to the Temple*, iv. 214 (ed. 1841).

² Comber, *ib.* p. 218, referring to Dionys. Carthus. de 4. noviss. artic. 3.

conscience troubled with any weighty matter,' and passes no opinion on his eternal state, if he declines to make such confession. It cannot be doubted that there are many cases in which the confession of special sins to the Minister may be the means of quieting the sick man's conscience, and also of assisting him in obtaining God's pardon. But we do not hold it to be necessary. If a man confess his sins to God alone with true penitence of heart, it is sufficient. And this is agreeable to the teaching of the ancient Church. For to take one passage out of many, St Chrysostom says, 'God does not compel us to come forward and speak out our transgressions, but bids us plead before him alone, and confess to him'.¹

The Absolution, 'Our Lord Jesus Christ,' &c. The Absolution. is at first sight open to the objection that it seems to convey to the sick man the absolute and unconditional remission of his sins; 'by his authority committed to me, I absolve thee from all thy sins.' In this respect it differs materially from the form of absolution used at the beginning of Morning and Evening Prayer, and from that in the Communion-service, the former of which is declaratory of God's forgiveness to *those who are penitent*, and the latter is precatory. But an important condition, though not expressed, is to be understood in this absolution; namely this, *if thou art truly penitent*. It is certain, that unless the sick man is truly penitent, he cannot be forgiven; and whether he is penitent or not, the Minister cannot tell; God only knows, who sees the heart. The Minister pronounces the absolution, in the hope and belief that the previous profession of penitence is sincere. But

¹ See Bingham, *Ant.* xviii. 3, 2. and *Library of the Fathers*, Tertullian, p. 380.

he is not certain that this belief is well founded; nothing but future amendment of life can shew that it is so: and therefore he can neither possess nor give any assurance that the absolution which he pronounces will be ratified by God's final judgment. The indicative form of absolution, 'I absolve thee,' began to be used in the 12th or 13th century, not long before the time of Thomas Aquinas, who was one of the first who wrote in defence of it.

The words, 'by His authority committed to me,' refer to the authority which the Priest receives at his ordination, conveyed to him in the words of our Lord at John xx. 23. See below, end of Chap. x.

By a rubric in the first Prayer Book of Edward VI. this form of absolution was appointed to be used 'in all private confessions;' it was therefore the form contemplated in the exhortation to the Communion, which directed persons who were troubled in conscience to apply to God's Minister for ghostly comfort and absolution. The omission of this order in 1552 denoted that the form to be used in private confession was thenceforth left to the discretion of the Minister. Another slight alteration was made at the same time, which seems to give the Minister the power of varying from this form in the visitation of the sick. The rubric in 1549 directed him to absolve the sick person 'after this form:' in 1552 the word *sort* was substituted for *form*. The condition ('if he humbly and heartily desire it') was introduced at the suggestion of Bishop Cosin, in 1662.

The following is the old form of absolution:—

Dominus noster Jesus Christus pro sua magna pietate te absolvat, et ego auctoritate ejusdem Dei

¹ See Bingham, xix. 2. 6.

Domini nostri Jesu Christi, et beatorum Apostolorum Petri et Pauli, et auctoritate mihi tradita absolvo te ab omnibus peccatis his de quibus corde contritus et ore mihi confessus es; et ab omnibus aliis peccatis tuis, de quibus si tuæ occurrerent memoriæ libenter confiteri velles; et sacramentis ecclesiæ te restituo. In nomine Patris, et Filii, et Spiritus Sancti.

It may be observed that according to the old form, absolution was limited to those sins which had been heartily repented of and orally confessed, or which would have been confessed, had they been remembered: while our form of absolution is without exception, 'I absolve thee from all thy sins.'

The prayer next after the absolution is the original absolution given to dying penitents in the Western Church. It was in use in the English Church long before the preceding indicative form was introduced, and is found in the Sacramentary of Gelasius (A.D. 494):

Deus misericors, Deus clemens, qui secundum multitudinem miserationum tuarum, peccata penitentium deles, et præteritorum criminum culpas venia remissionis evacuas; respice super hunc famulum tuum N. sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renova in eo piissime Pater quicquid diabolica fraude violatum est: et unitati corporis ecclesiæ tuæ membrum infirmum peccatorum precepta remissione restitue. Miserere, Domine, gemituum ejus; miserere lacrymarum; miserere tribulationum atque dolorum; et non habentem fiduciam nisi in tua misericordia, ad sacramentum reconciliationis admitte¹.

'O Saviour of the world,' &c. This is the Antiphon of the old Office, following the psalm, and giving it a spiritual application:

Salvator mundi, salva nos, qui per crucem et sanguinem redemisti nos: auxiliare nobis, te deprecamur, Deus noster.

The concluding benediction, 'The Lord bless The Benediction.

¹ Palmer, *Orig. Lit.* II. 227.

thee,' &c., is derived from that which Aaron was directed to give the Israelites in the congregation (Numb. vi. 23—26). It was used in the ancient Gallican and Anglo-Saxon Churches, but was not in the Sarum use. It was added to our Office at the last review.

Unction
of the Sick
retained
in 1549.

In the first Prayer Book of Edward VI. the practice of anointing the sick with oil was retained; and at the end of the present Office a direction was added, that the Priest should anoint the sick person, if he desired it, upon the forehead or breast, making the sign of the cross, and saying a prayer which began as follows:

As with this visible oil thy body outwardly is anointed; so our heavenly Father, Almighty God, grant of his infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness; and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind, &c.

This was omitted in 1552.

The occasional prayers were added in 1662. The consecration of the elements in private houses is in accordance with the practice of the early Christians, who not only carried the Eucharist from the church to those who were unable to attend there, but sometimes also consecrated it in prisons and in sickness chambers, for the martyrs and the dying.

The reservation of the Sacrament for the sick person was the practice of the unreformed Church, and was continued in the Office of 1549, which had the following rubric:

“And if the same day there be a celebration of the holy Communion in the church, then shall the Priest reserve (at the open Communion) so much

of the Sacrament of the Body and Blood, as shall serve the sick person and so many as shall communicate with him (if there be any); and as soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any) and last of all to the sick person himself. But before the Curate distribute the holy Communion, the appointed *general confession* must be made in the name of the Communicants; the Curate adding the *absolution*, with the *comfortable sentences of Scripture* following in the open Communion. And after the Communion ended, the Collect, *Almighty and ever-living God, &c.*

“But if the day be not appointed for the open Communion in the church, then (upon convenient warning given) the Curate shall come and visit the sick person afore noon. And having a convenient place in the sick man’s house (where he may reverently celebrate) with all things necessary for the same, and not being otherwise letted with the public service, or any other just impediment; he shall there celebrate the holy Communion after such form and sort as hereafter is appointed.”

Then followed the Introit, Ps. cxvii. The lesser Litany. The salutation. The Collect, Epistle and Gospel, as at present. The salutation after the Offertory, and from thence ‘to the end of the Canon.’

In 1552 the practice of reserving the Sacrament was discontinued, being also condemned by the 29th of the 42 Articles published in that year; and the Service was brought nearly into its present form. The direction requiring that there should be ‘three or two at the least’ to communicate with the sick

person, was adopted, from the Scottish Liturgy, in 1662.

The rubric at the end is founded on the direction given in the mediæval Office for extreme unction:

Deinde communicetur infirmus nisi prius communicatus fuerit: et nisi de vomitu vel alia irreverentia probabiliter timeatur: in quo casu dicat sacerdos infirmo: Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti¹.

SECTION V.

The Order for the Burial of the Dead.

Funeral
rites of
the early
Christians.

THE Christian writings of the first three centuries take little notice of the rites of burial, which in those unsettled and perilous times of the Church were probably brief, and conducted according to no uniform order. Tertullian alludes to the prayers said by the presbyters over the body, and concluded with the kiss of peace. He also mentions oblations for the dead, *oblaciones pro mortuis*². From writers of the fourth and fifth centuries it appears, that on the way to the place of burial it was customary to sing psalms, and that burial prayers, both eucharistical and commendatory, were said on behalf of the dead; passages of Scripture were read, which contained promises of the Resurrection; sometimes the Eucharist was celebrated; and in special cases a funeral oration was pronounced³.

The Offices for the dead, before the Reformation

¹ Palmer, *Orig. Lit.* II. 231.

² *De An.* 51; *De Cor. Mil.* 3.

³ See Bingham, *Ant.* XXIII. 3. 8 et seq; Comber, IV. 361.

consisted of (1) the *Commendatio*, said at the house; (2) the *Mass for the Dead*, said before the day of burial, commonly called the *Requiem*, from the Anthem 'Requiem æternam dona eis Domine, et lux perpetua luceat illis.' (3) The *Officium pro Defunctis*, or *Vigiliæ mortuorum*, said at Vespers and Matins before the burial, the former part called the *Plaudo* from the Anthem 'Plaudo Domino in regione vivorum,' the latter part called the *Dirge*, from the Anthem 'Dirige Domine Deus meus in conspectu tuo viam meam.' (4) The *Inhumatio Defuncti*, the office used at the burial. From this and the *Vigiliæ* many parts of our Service have been taken. There were also (5) Trentals, or Masses to be said for 30 days after the burial, and (6) the *Commemoratio*, on the anniversary of the death.

In framing the present Office, our Church has followed the rule laid down by St Augustine, that not the benefit of the dead, but the edification and comfort of the living, is to be the object of our funeral solemnities. It is true that prayers for the dead were offered by the ancient Christians; prayers, that is to say, for the felicity of those who are at rest in the Lord, not for those who are in a place of torment. The notion of purgatory, and the prayers offered in conformity with that notion, receive no support from the practice of the primitive Church. It is also true that, in the fifth century, the Eucharist was celebrated at the burial of the dead in the Western, though not in the Eastern Church¹. This was the case at the funeral of St Augustine in Africa, and of St Ambrose in Italy. Hence arose the mediæval custom of saying *masses* for the dead. But as nothing could be found in holy Scripture to sanction prayers for the dead,

¹ Bingham, *Ant.* XXIII. 3. 12.

306 OFFICE WHEN NOT TO BE USED. [CH.

and many abuses and superstitions had been derived from them in course of ages, they were totally removed from the Service-book of our Church at the revision in 1552.

In what
cases this
Office may
not be
used.

It is directed by the rubric, that this Office shall not be used for any that die (1) unbaptized, or (2) excommunicate, or (3) for any who by laying violent hands upon themselves, have committed a deadly sin in their last moments¹. These three exceptions are to be taken in that sense in which they are by law interpreted; namely, (1) those who have neither received baptism at the hands of spiritual persons, nor of laymen; (2) those who at the time of their death are excommunicate by 'the greater excommunication,' as it is called in the sixty-eighth canon; (3) those who are found by a coroner's jury to have deprived themselves of life. With regard to all persons not included in any of these exceptions, it is charitably presumed, that whatever to outward appearance may have been their lives, they died in communion with the Church, and in the faith and fear of God. There are cases, indeed, in which our fears very much preponderate over our hopes: but in such cases we may still hope even 'against hope;' for we know not the limits of God's mercy, and cannot tell how great a change may be wrought in a man's heart by the immediate approach of death. It must, however, be confessed, that there are one or two passages in the Burial-service, which seem scarcely appropriate when repeated over the body of a

¹ By the canons of the Anglo-Saxon Church, the burial Service was not to be used over perjured persons, adulterers, suicides, &c., Maskell, *Mon. Rit.* i. cexlii. A similar canon was made by the first Council of Bracara, in Spain, in the year 610. See Bingham, *Ant.* xiiii. 3. 9.

notorious ill-liver, who has died without making any sign of repentance.

Rubric, 'either into the church, or towards the grave.' The latter alternative is often preferred, where the deceased may have died of an infectious disease.

Our Service bears a general resemblance to those of the unreformed rituals, with the important difference alluded to above, that we have retained none of the prayers formerly offered for the welfare of the deceased. Several of those prayers, as well as 'the celebration of the holy Communion when there is a burial of the dead,' were retained in the first Prayer Book of Edward VI., but were omitted in 1552. The Office, however, still speaks the language of hope and thanksgiving with regard to the deceased person.

The singing of psalms and anthems formed the chief part of the funeral rites in primitive times. The following psalms were used in the mediæval Office: 114, 25, 118, 42, 132, 139, 148, 149, 150, the seven Penitential psalms, or at least psalm 130. Of the two which are appointed in our Service, the 39th is said to have been composed by David when reproached by Joab for shewing his grief at Absalom's death; the 90th is attributed to Moses, who composed it in the wilderness, when the children of Israel were smitten with the plague. The comparison of human life to the grass of the field, contained in the latter psalm, may have suggested to the Jews their custom of plucking a handful of grass, as they accompany the body to the grave¹.

The first two anthems at the commencement of the Service (John xi. 25 and Job xix. 25) are from

¹ Gregory's *Sermon on the Resurrection*, ap. Wheatly.

the Sarum Offices; the third (1 Tim. vi. 7 and Job i. 21) was added in 1549. A part of the lesson (1 Cor. xv. 20—23) was the Epistle in the Mass for the Dead. 'Man that is born,' &c. (Job xiv. 1) was in the Sarum Dirge. The deeply pathetic Anthem or Sequence 'In the midst of life,' &c. is said to have been composed by Notker, a monk of St Gall in the ninth century, after watching the samphire gatherers on the rocks of St Gall¹. The original is as follows:

Media vita in morte sumus:
 Quem quærimus adiutorem nisi te, Domine?
 Qui pro peccatis nostris iuste irascaris.
 Sancte Deus, Sancte Fortis, Sancte et misericors
 Salvator;
 Amaræ morti ne tradas nos.
 Ne projicias nos in tempore senectutis:
 Cum defecerit virtus nostra, ne derelinquas nos,
 Domine.
 Sancte Deus, &c. Amaræ, &c.
 Noli claudere aures tuas ad preces nostras.
 Sancte Fortis, &c. Amaræ, &c.
 Qui cognoscis occulta cordis, parce peccatis nostris.
 Sancte et misericors Salvator, Amaræ, &c.

Casting
 earth on
 the body.

The custom of casting earth upon the body, commonly repeated three times at the words 'earth to earth, ashes to ashes, dust to dust,' reminds us of the ancient custom alluded to by Horace (*Od.* i. 28): 'Injecto ter pulvere curras.' But it does not appear that the modern practice is derived from the ancient, or that the resemblance is otherwise than accidental. In the Greek Church, and in our own until 1552, the earth was sprinkled over the body by the priest. The Manual of Sarum has the following form, from which ours is partly taken:

Commendo animam tuam Deo, Patri omnipotenti;
 terram terræ, cinerem cineri, pulverem pulveri; in
 nomine Patris, et Filii, et Spiritus Sancti.

¹ Blunt's *Annotated Prayer Book*, p. 297.

Familiar as we are with the phrases contained in this beautiful commendation, it may not be out of place to shew that they are all authorized by Holy Scripture. Eccles. xii. 7: 'The spirit shall return to God who gave it.' Luke ii. 29: 'Lord, now lettest thou thy servant *depart* in peace' (*ἀναλίσ*, used also Phil. i. 23). Gen. iii. 19: '*Dust* thou art, and *unto dust* shalt thou return.' Acts iv. 2: 'They preached *through Jesus the resurrection of the dead*.'

Wheatly observes, 'The phrase *commit his body to the ground*, implies, that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcase, but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life*; not that we believe that every one we bury shall rise again to joy and felicity, or profess this 'sure and certain hope' of the person that is now interred. It is not *his* resurrection, but *the* resurrection that is here expressed; nor do we go on to mention the change of *his* body, in the singular number, but of *our* vile body, which comprehends the bodies of Christians in general.' That this is the meaning of the words, appears from the parallel form used at the burial of the dead at sea:

'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead), and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body,' &c.

'I heard a voice,' &c. Rev. xiv. 13.

'Almighty God, with whom,' &c. The commencement of this prayer is from the Sarum Burial-Office:

Deus apud quem spiritus mortuorum vivunt, et in quo electorum animæ, deposito carnis onere, plena felicitate lætantur, &c.

'O most merciful God,' &c. This in the Prayer Book of 1549 was the Collect in the Communion-service, appointed to be used at the burial of the dead; and is therefore still entitled 'The Collect.' The 42nd psalm, 'Like as the hart desireth the water-brooks,' &c., was the Introit: the Epistle 1 Thess. iv. 13 to the end: the Gospel John vi. 37—48.

'Who also hath taught us,' &c. 1 Thess. iv. 13.

The following is from Dean Comber: 'The Apostle, as St Augustine notes, says not, Be not sorry at all, but, Be not sorry as infidels without hope. Jesus himself wept at Lazarus' grave; and the primitive saints made great lamentation at St Stephen's burial¹. Christianity will allow us to express our love to our departed friends, so it be within the bounds of moderation, and provided it makes us not forget those divine comforts where-with religion refreshes us again.'

The last petition, 'and receive that blessing,' &c., is from a Collect in the Sarum Missal.

'Come, ye blessed,' &c. Matt. xxv. 34.

SECTION VI.

The Churching of Women.

THIS Office is probably derived from the Jewish rite of purification enjoined by Moses (Lev. xii.), and complied with by the Blessed Virgin, as we read in Luke ii. It is, however, regarded by

¹ Joh. xi. 35; Acts viii. 2.

our Church not as the means of removing a ceremonial defilement (for which purpose it was instituted by Moses), but simply as an act of thanksgiving to God for deliverance from a great pain and peril. And therefore the title of *purification*, which was prefixed to the Office in the unreformed Service-book, and in the Prayer Book of 1549, has very properly given place, since 1552, to that of 'Thanksgiving.' The Office is of great antiquity in the Church, being found in all the Western rituals, and in that of the patriarchate of Constantinople. Our present form is taken with little variation from the Manual of Sarum, according to which the rite was to be performed at the door of the church, before the woman entered it.

Rubric at the commencement, 'at the usual time.' In the Greek Church the fortieth day is appointed as the time for performing this office. In the West the time has never been strictly determined, and with us it is left to custom.

'Decently apparelled.' These words were inserted at the last review. It was formerly the custom for a woman on this occasion to wear a white covering, or veil; and in the reign of James I. a woman was excommunicated for refusing to comply with it¹. The addition made to the rubric in 1662 would seem to imply that the white veil was then becoming obsolete.

'In some convenient place,' *i.e.* near the Communion-table, according to Bishop Gibson. The Bishops also at the Savoy Conference said in their answer to the exceptions of the ministers, 'It is fit that the woman performing especial service of thanksgiving should have a special place for it, where she may be perspicuous to the whole con-

¹ Gibson's *Codex*, tit. 18, cap. 12, p. 451.

gregation, and near the holy table, in regard to the offering she is there to make. They need not fear Popery in this, since in the Church of Rome she is to kneel at the church-door!'

'You shall therefore give hearty thanks unto God, and say.' In conformity with this direction, the woman should repeat the psalm after the priest.

The rubric at the end directs that the woman 'must offer accustomed offerings.' By the Prayer Book of 1549 the woman was required to offer 'her chrisome.' (See Office of Baptism, *supra*, p. 275.) The alteration was made in 1552.

SECTION VII.

The Commination Service.

Penance.

THE word *penance*, used in the preface to this Office, is another form of the word *penitence*, or *repentance*, and sometimes is taken in the same sense; as in the exhortation which follows, 'bring forth worthy fruits of penance,' and in Wyclif's Bible: sometimes it denotes the humiliation or punishment which was undergone by persons professing penitence, as a token of their sincerity, and a means of their reconciliation and re-admission to the ordinances of the Church. In this latter sense it occurs here in the preface, 'were put to open penance.' The nature of the public discipline inflicted on great and notorious sinners in the third century may be gathered from Tertullian's treatise *de Penitentia*; in the ninth chapter of which it is mentioned under the name *exomologesis* (confession), as a discipline requiring the penitent to sit

¹ Cardwell, *Conferences*, p. 362.

X.] OFFICES FOR FIFTH OF NOVEMBER. 313

in sackcloth and ashes ('sacco et cineri incubare'), to defile his body, and to afflict his soul. The sackcloth and ashes were probably derived from the Jewish custom of mourning so frequently referred to in the Old Testament.

For the mode of inflicting penance in the twelfth century see above, p. 186.

The mode
of inflict-
ing it.

In after times this discipline of penitents became extinct, both in the Eastern and Western Churches: and the Office was applied indiscriminately to all the people, who received ashes, as a token of humiliation.

The first part of this Service, as far as the end of the homily, was composed in 1549. The remainder was taken with considerable abbreviation and variation from an Office appointed in the Sarum Missal for Ash Wednesday, which concluded with the *Benedictio Cinerum* (see above, p. 186). In this was the prayer 'O Lord, we beseech thee,' &c. which is also found in the Sacramentary of Gelasius:

Exaudi, Domine, preces nostras, confitentium tibi
parce peccatis: ut quos conscientie reatus accusat,
indulgentie tue miseratio absolvat.

Prior to the reign of Charles II. the Prayer Book ended with the Commination-service. The Psalter and the Ordinal were separate volumes. The Forms of Prayer to be used at Sea were added at the last review. The four occasional forms of prayer, to be used on the 5th of November, &c., were not included in the Prayer Book of 1662, nor in the act of uniformity of Charles II. The religious commemoration of the 30th of January, the 29th of May, and the 5th of November, was sanctioned by several Acts of Parliament passed in the reigns of James I. and Charles II.: and the

Offices for
the 5th of
Nov. &c.

Offices for those three days, though never ratified by Parliament, were approved by Convocation in the year 1662. But the two former of these Offices were altered in the beginning of the reign of James II., under the direction of Archbishop Sancroft; and that for the 5th of November received important additions, which were the work of Bishop Patrick, at the accession of William III.: and in neither case does the Convocation appear to have been consulted. These three Services have been discontinued and removed from the Prayer Book by the authority of a Royal Warrant issued in 1859. The day of the sovereign's accession has been observed in the Church with special prayers and thanksgivings for nearly three centuries: but it has never been set apart by an Act of Parliament or Convocation; and the Service appointed for that day depends solely on the authority of the royal proclamation issued at the commencement of each reign¹.

SECTION VIII.

The Ordinal.

AFTER the publication of the Book of Common Prayer in 1549, Cranmer and his colleagues prepared the Ordinal, or Book of Offices for the Consecration of Bishops and Ordination of Priests and Deacons, which was published by authority of Parliament, in 1550. This book remained without material alteration till 1662, when it was revised and appended to the Prayer Book. The changes made at that time consisted chiefly of

¹ *Clay's Book of Common Prayer illustrated*, Pref. p. xv.

verbal amendments and a few alterations in the arrangement of the Services. The Offices in this book are in many respects modelled upon the ancient formularies¹, as will appear by the following extracts from the Pontifical of Sarum.

The presentation of the Candidates was as follows :

Extracts
from the
Ordinal of
Sarum.

Deinde sedeat episcopus ante altare conversus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur ita dicens: Postulat hæc sancta ecclesia, reverende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate, [hence in our office, 'I present unto you,' rather than unto thee]. Resp. episcopi: Vide ut natura scientia et moribus tales per te introducantur, immo tales per nos in domo Domini ordinentur personæ, per quas Diabolus procul pellatur, et clerus Deo nostro multiplicetur. Resp. archidiaconi: Quantum ad humanum spectat examen, natura scientia et moribus digni habentur, ut probi cooperatores effici in his, Deo volente, possint.

The following is part of the ceremony of Ordaining Deacons :

Finita litania, redeant sacerdotes electi ad loca sua, remanentibus Levitis ad consecrandum, et episcopus dicat eis sine nota, sedendo: Diaconum oportet ministrare ad altare, evangelium legere, baptizare, et prædicare.

Quibus inclinantibus, solus episcopus qui eos benedicit, manum super capita singulorum ponat, dicens solus secrete: Accipe Spiritum Sanctum. Quia non ad sacerdotium sed ad ministerium consecrantur. . . . Tunc ponat singulis super sinistrum humerum stolam usque ad axillam [i.e. axillam] dexteram subitus, dicens sine nota: In nomine Sanctæ Trinitatis, accipe stolam immortalitatis: imple ministerium tuum, potens est enim Deus ut augeat tibi gratiam, qui vivit et regnat. . . . Post hæc tradat eis librum evangeliorum, dicens sine nota: In nomine Sanctæ Trinitatis, accipe potestatem legendi evangelium in ecclesiæ Dei, tam pro vivis quam pro defunctis, in nomine Domini. Amen.

¹ See the Ordinal according to the use of Sarum, ap. Maskell, *Mon. Rit.* III. 154.

At the Ordination of Priests :

Caveatur de omni mutilatione membrorum, et maxime manuum, quas episcopo ostendant. Deinde episcopus dicat eis sine nota : Sacerdotem oportet offerre, benedicere, præesse, prædicare, conficere, et baptizare. Benedicente eos episcopo postea, et manum super capita eorum tenente, et nihil eis dicente, et una manu tangente, et omnes presbyteri qui præsentibus sunt, manus suas super capita eorum levatas teneant.... Hic reflectat episcopus stolam super humerum eorum dextrum ad pectus, dicens eis per singulos, sine nota : Accipe jugum Domini : jugum enim ejus suave est, et onus ejus leve. Stola innocentie induat te Dominus.

Shortly after this, was said the hymn, *Veni, Creator Spiritus*. This sublime composition, which is very inadequately represented by any English version or paraphrase, has generally been ascribed to St Ambrose :

Veni, Creator Spiritus,
Mentes tuorum visita :
Imple superna gratia
Quæ tu creasti pectora.

Qui Paracletus diceris,
Donum Dei altissimi :
Fons vivus, ignis caritas,
Et spiritalis unctio.

Tu septiformis munere,
Dextræ Dei tu digitus :
Tu rite promissum Patris,
Sermonem ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus :
Infirma nostri corporis
Virtute firmans perpetim.

Hostem repellas longius,
Pacemque dones protinus ;
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium ;
Te utriusque Spiritum
Credamus omni tempore.

Sit laus Patri cum Filio,
Sancto simul Paraclito:
Nobisque mittat Filius
Charisma Sancti Spiritus. Amen.

The following is an attempt to give a literal rendering of the hymn :

Creator Spirit come,
Visit these souls of thine ;
Hearts born anew of thee
Fill with thy grace divine.

Thee Paraclete we hail,
Our best gift from above,
Anointing Spirit, fount
Of light and life and love.

Thy seven-fold grace bestow,
Thou finger of the Lord ;
Our lips, by his behest,
Endowing with the word.

Illumine the dull sense,
Pour love into the heart ;
Thy everlasting strength
To our poor flesh impart.

Far from us drive the foe,
Make haste thy peace to bring ;
So guide us, that we may
Shun every hurtful thing.

Grant us through thee to know
Father and Son, and Thee,
Blest Spirit, one with them
Through all eternity.

Father and Son we praise,
And Spirit, three in one ;
And may the Spirit's grace
Be sent us by the Son !

After some further ceremonies followed the Mass, said by the bishop ; and after Communion, a second imposition of hands by the bishop, with the form of words taken from John xx. 23, ' Whose sins thou dost forgive,' &c., which has been retained

in our Office. These words are not found in any of the ancient Pontificals, and appear to have been added to the Ordination-service in the twelfth century¹, about which time the indicative form of absolution, 'I absolve thee,' began to be used².

The
Preface.

The preface commences by declaring it to be evident, 'that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons.' The Apostles, and certain persons appointed by them, *e. g.* Timothy and Titus, held the place of bishops, though they were not so called; under them, and appointed by them, were the presbyters (to whom the name of bishops *ἐπίσκοποι*, is also given in Scripture) and the deacons. See Phil. i. 1. 1 Tim. iii. 8; vi. 22. Tit. i. 5. Acts xx. 17 compared with 28. The three Orders are frequently mentioned by the apostolic father Ignatius, and by writers of the second and third centuries³.

St Paul gives both Timothy and Titus rules for examining and approving those who were to be ordained to the ministry, and charges them to lay hands on no one 'suddenly,' *i. e.* not till they had thoroughly tried and examined him. And accordingly, the canons of the Council of Nice are very particular in enjoining circumspection and care in the selection of presbyters and deacons. The canons of the Anglo-Saxon Church in the eighth century required bishops to make inquiry as to the character, knowledge, and abilities of candidates for Ordination. 'Ut episcopi nullum de clericis seu monachis ad sacrum presbyteri gradum ordinent, nisi prius

¹ Maskell, p. 220.

² See above, p. 299.

³ See Pearson, *Vind. Ign.* pt. II. cap. xiii. p. 155.

vitam, qualis extiterit, vel tunc quæ morum probitas ac scientia fidei existat, manifeste perquirant.' Shortly before the Reformation it was decreed by a provincial Council (in the year 1529) that no one should be ordained without producing letters testimonial for three years from the parish in which he had resided, or from the University in which he had been a student¹.

As it is necessary that the Minister of the Gospel should be not only 'blameless,' but 'apt to teach', great endeavours have been made by the Church in different ages to ensure competent knowledge and intelligence in candidates for holy Orders. It is decreed by many ancient laws and canons, that no bishop shall ordain such as are illiterate, and that any one doing so shall be punished². A good knowledge of holy Scripture was the first requisite: but even in the time of St Jerome there was reason to complain that this was too much neglected, and that there were very few teachers who understood the whole word of God³. 'Multi super evangelia bene disserunt, sed in explanatione Apostoli impares sui sunt. Alii cum in instrumento novo optime senserint, in psalmis et veteri testamento muti sunt.' To remedy this evil, it was ordered by the canons, that the bishop, before he ordained any man, 'was strictly to inquire into his life and manners, and especially concerning his knowledge of the holy Scriptures:' and it was decreed by the second Council of Nice (A.D. 787) that before consecrating a bishop, the metropolitan should examine him, whether he were able to read

¹ Maskell, *Mon. Rit.* iii. xci. ² 1 Tim. iii. 2.

³ See Comber *On the Ordination Service*, cap. i. §. 9.

⁴ *Adv. Pelag.* i. 9.

with understanding the holy Scripture and the Canons¹.

It has ever been the custom of the Church, from its first foundation, to set apart its ministers with public prayer and imposition of hands. For the earliest instances of this we may refer to the appointment of the seven Deacons, and the separation of Paul and Barnabas for the Apostolic Office². The laying on of hands was called *χειροθεσία*, the Ordination *χειροτομία*. That the bishop was considered to be the 'lawful authority,' is not expressly stated by the Ante-Nicene fathers, but is evident from the writings of St Jerome and St Chrysostom, who say that it is only in the power of ordination that bishops are superior to presbyters. 'Quid facit episcopus, excepta ordinatione, quod presbyter non facit?' Ordination has always been a *public* act; and the importance of its taking place 'in the face of the Church' is strongly insisted on by St Cyprian³, who adduces the instances of Eleazar⁴, St Matthias, and the seven Deacons, and says; 'Deus instruit et ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientia fieri oportere, ut plebe præsentē vel detegantur malorum crimina, vel bonorum merita prædicentur, et sit ordinatio justa et legitima, quæ omnium suffragio et judicio fuerit examinata.'

The age for Ordination in ancient times was thirty at least for a bishop or priest, and twenty-five for a deacon. This was decided, as regards the first two orders, by the Council of Neocæsarea, A. D. 315, and as regards the diaconate, by the

¹ See Comber, s. 9.

² Acts vi. 6; xii. 2, 3. See also xiv. 23.

³ Hieron. *Epist. ad Evagr.* See Bingham, ii. 3. 5.

⁴ Epist. 68.

⁵ Numbers xx. 27.

Council of Agde, A. D. 506; and these ages were fixed by canons of the Anglo-Saxon Church more than 1100 years ago¹. The rule with regard to age was dispensed with (as our Church also allows) in cases of extraordinary merit. Thus Epiphanius was made deacon at twenty; St Remigius archbishop at twenty-two; Ussher was ordained deacon and priest on the same day, before he was twenty-one; and Jeremy Taylor at a still earlier age².

The times for Ordination, appointed in the thirty-first canon, are the Sundays after the four Ember Weeks.

The interrogatories put to the Candidates by the bishop are peculiar to the English Church. Upon the first of these, 'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?' etc. Dean Comber has the following apposite observations: 'You will say, how shall we be directed in this matter so as not to be imposed on ourselves, nor impose upon others in so nice an inquiry? I reply, you must observe the question, and examine if you take this calling upon you with no other design than to serve God by promoting his glory and edifying his people. And this is Calvin's definition of the inward call in his *Book of Institutes* (which being published about ten years before the Ordinal of Edward VI., might probably be a guide to our Reformers in framing this question): 'That it is the testimony of our own heart, that we have taken this office neither for ambition, covetousness, or any evil design, but only out of a true fear of God, and a desire to edify the

The interrogatories.

¹ Bingham, II. 10. 1. and 20. 20.

² Elrington's *Life of Ussher*. D. 19; Comber *On the Ord. Service*, cap. I. § 7.

Church! Now this we may know by duly considering whether it were the external honours and revenues that are annexed to this profession, or any other worldly end, that first or chiefly did incline us to the ministry? If so, we were moved by carnal objects, and led on by our own corrupt will and affections; but if our principal motives were spiritual, that is, a zeal for God's glory, and a desire to promote the salvation of souls, then we were 'moved by the Spirit and inwardly called by God.' I grant we cannot but know there are honours and rewards piously and justly annexed to this holy function, and as men we cannot but hope for a competency of them; yea, this may be a subordinate motive; but I may say of the priesthood, as Christ of the kingdom of Heaven, it must be sought in the first place for itself, and the other only as additional consequences thereof.¹

Good motives are produced within us by the inspiration of the Holy Ghost: it is through them that He moves and influences us: and if we feel assured that our *leading* motive is the desire to promote God's glory and to be instrumental in saving souls (though other motives of a worldly nature be combined with this), we may safely answer the question in the affirmative.

'It appertaineth to the office of a deacon,' &c. The office of deacon originally instituted for the ministration of alms, was invested, even in the Apostolic

The office
of a Dea-
con.

¹ Calvin, *Instit.* iv. 3, p. 284; edit. 1667. Arcana vocatio—est bonum cordis nostri testimonium quod neque ambitione neque avaritia, neque ulla alia cupiditate, sed sincero Dei timore et edificandæ ecclesiæ studio oblatum munus recipiamus.

² Matt. vi. 33.

age, with other functions of a purely spiritual nature. St Stephen and Philip preached, baptized, and worked miracles. That in after times the duties of the diaconate were always subordinate to those of the priesthood, is very manifest; though it may not be easy to ascertain precisely what they were, as no full description of them is given by any ancient writer. We learn, however, from Justin Martyr, that the deacons distributed the consecrated elements to the congregation; from Tertullian, that they (as well as the priest) baptized only when authorized by the bishop; from Cyprian, that in the absence of the priest, they might receive the confession of penitents, and give absolution; from the canons of the Council of Ancyra (A.D. 314), that they were not allowed to consecrate the Eucharist; from Cyril of Jerusalem (in the fourth century), that they ministered to the priest in the Communion-service; from Jerome, that they read the Gospel, and collected the oblations of the communicants, pronouncing aloud the names of those who offered; from the Apostolic Constitutions (fourth century), and from Chrysostom, that in the course of the Liturgy, it was their part to exhort or bid the people to prayer (*κηρύξαι εὐχὴν*), saying, 'let us pray,' or 'let us pray fervently' (*δεηθῶμεν, δεηθῶμεν ἐκρενῶς*), and in some prayers to repeat the words beforehand, that the people might the better join in them; from Theophylact (eleventh century), that they instructed the catechumens, and prepared them for baptism¹.

At the present day, owing to the increasing exigencies of the Church, the duties of the deacon

¹ See Bingham, *Ant.* ii. 20. He gives no clear instance of a deacon being permitted to preach in the ancient Church. Humphry, *On the Acts*, Introduction to chap. vi.

have been somewhat extended beyond the definition laid down in the Ordination-service; and there is no part of the priest's office from which the deacon is now considered to be excluded, except the consecration of the Eucharist, and the giving of absolution. The reading of the Common Prayer by deacons is recognized by the Act of Uniformity (13 and 14 Car. II. c. 4, § 22).

Ordina-
tion of
Priests.

At the Ordination of priests, the priests present are required to join with the Bishop in the imposition of hands; a practice for which apostolic precedent has been alleged, 1 Tim. iv. 14: 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery:' *μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου*: but this application of the passage is not free from doubt, as it is not certain that the occasion referred to is that of Timothy's appointment to the office of presbyter. However that may be, the distinction between the two orders does not appear to have ever been observed in the Eastern Church, where the imposition of hands is in both cases made by the bishop alone; but in the West it is at least as old as the fourth Council of Carthage, A.D. 398, which decrees that 'when a presbyter is ordained, while the bishop blesses him, and lays his hands on him, all the presbyters who are present shall also lay their hands upon his head by the side of the bishop's hand.' 'Presbyter cum ordinatur, episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes presbyteri qui presentes sunt manus suas juxta manum episcopi super caput illius teneant.' The assistance of the presbyters, however, is not essential, 'never having been considered in any other respect than

as adding to the solemnity of the ordination, and as a mark of reception into the sacred brotherhood of priests¹.

'Receive the Holy Ghost,' &c. This form is taken from the words used by our Lord on his first appearance to the Apostles after His resurrection, John xx. 22, 23: 'Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.' By this form the Bishop confers the office of the priesthood, and authority to pronounce absolution according to the forms prescribed in the Prayer Book; but both as regards the gift of the Holy Ghost, and the power of forgiving or retaining sins, the words of our Lord must be considered to be used by the Church in a conditional, rather than in an absolute sense; the gift of the Holy Ghost is received by the priest, if he is worthy; and the absolution which he is empowered to pronounce will be valid only in cases of true penitence.

¹ Maskell, *Mon. Rit.* III. 205.

CHAPTER XI.

The New Lectionary.

§ 1.

General Comparison of the Old and New Tables of Lessons.

THE Church of England at the Reformation followed the good primitive custom of reading portions of both the Old and the New Testaments in the daily Service. That custom, though not entirely disused, had in the middle ages been reduced within narrow limits, and had lost much of its efficacy; the Lessons from Scripture being always read in Latin, which was not understood by the people, and being also intermixed with uncertain stories, legends of Saints, and extracts from the writings of Christian Fathers. A well-directed but unsuccessful attempt to give greater prominence to the Scriptures was made by the Spanish Cardinal Quignonez in his Reformed Roman Breviary, published A.D. 1536: and the Prayer-book of 1549, which in this respect was framed after the example of the Breviary of Quignonez, contained a Table of daily First and Second Lessons, and a selection of Proper Lessons for

certain Holy-days, for Easter-Day, Whitsunday and Trinity Sunday. At the commencement of the reign of Queen Elizabeth (in 1559), when the Prayer-book was restored and revised, complete Tables of Proper Lessons were added for Sundays and Holy-days: and the Lectionary as it was then constructed has continued in use to our own time, with a few slight modifications, most of which were introduced in 1662.

The revised Table now prefixed to the Prayer-book is in conformity with the recommendations of the Ritual Commission (1870) which received the approval of Convocation, and were sanctioned by Act of Parliament in 1871.

The following are the principal points of difference between the old and the new Lectionaries:

I. The four Gospels, the Acts of the Apostles, and the Epistles, are to be read through twice in the course of the year—once in the morning, and once in the evening; the Gospels in the morning, the Acts and the Epistles in the evening, during the former part of the year, and afterwards the Acts and Epistles in the morning, and the Gospels in the evening.

According to the *old* Table the Gospels and Acts were always read through three times in the year in the morning, and the Epistles three times in the evening; and a person attending only the Evening Services never heard any of the New Testament except the Epistles.

II. Provision has been made that where *Evening* Prayer is said *twice* on Sundays, it shall not be necessary, as heretofore, to repeat the same Lessons. This has been effected by appointing for every Sunday evening *two first* Lessons, either of which may be used in the afternoon or evening

at the discretion of the Minister. For the *second* Lesson at the second Evening Service, the Minister is allowed to take any chapter from the four Gospels, or any Lesson appointed in the Daily Calendar from the four Gospels.

III. The average length of the Lessons has been shortened; the object being to have so much of the Scriptures read in Church, and so much only, as may be likely to produce a clear and lasting impression on the hearer's mind and heart. In our time, when almost every one possesses the Bible, and almost every one can read it, there is not the same reason for reading in public large portions of the Scriptures which there may have been 300 years ago, when the old Table of Lessons was drawn up, and when the Bible was a scarce book, and they who could read it for themselves were few.

IV. In many cases the Lesson has been carried on from one chapter into another, where the sense seemed to require it, or a more convenient ending of the Lesson could thus be found.

V. The proper Lessons for Holy-days have been revised, with the view of making them appropriate to the season, or the Saint's day, for which they are appointed. Proper Lessons have also been supplied for Ash Wednesday, and for the Monday and Tuesday before Easter, for which days no special provision was made in the old Table.

VI. Some chapters, formerly read, have been omitted, to make room for others which are better adapted for public reading, and more conducive to general instruction and edification. In this respect the principle which the Reformers observed in drawing up the Table of Lessons in 1549, has been kept in view, and applied to the altered

circumstances and requirements of the present time: "The Old Testament is appointed for the first Lessons at Morning and Evening Prayer, and shall be read through every year once, except certain books and chapters which be least edifying, and might best be spared, and therefore are left unread."

VII. The number of Lessons from the Apocrypha appointed for Holy-days and ordinary week-days, has been reduced from 132 to 44; and room has thus been made for more Lessons from the Canonical Books of the Old Testament.

VIII. The two Books of Chronicles, which formerly were altogether omitted, now supply many of the Daily, and some of the Sunday, Lessons; and the Book of the Revelation of St John, from which only three Lessons were taken for Holy-days, is now appointed to be read throughout in the daily course, with the exception of three of the more difficult chapters.

IX. Permission is given to the Minister, with the consent of the Bishop, to vary the Psalms and Lessons on special occasions.

From the foregoing general comparison it will be seen that the changes which have been made in the Lectionary of the Church are in the nature of a revision, intended in part to complete the designs of those by whom it was first compiled, and partly to adapt it to the altered wants and circumstances of our own times. The same result will be still more apparent from the detailed explanations which are subjoined.

§ 2.

Table of Proper Lessons for Sundays.

THE object of the following summary is to shew the changes of addition and omission which have been made in the old Table of Sunday Lessons. The additions, in general, speak for themselves. They include, besides several important prophecies of Isaiah and the Lesser Prophets, for which it is strange no place was found in the old Table, four chapters from the Book of Job; many prominent passages in the history of the Patriarchs, Moses, Aaron and Joshua; the anointing of David to be king, and his lamentation over Saul and Jonathan; the greatness and the fall of Solomon; the judicial blindness of Rehoboam; the later history of the kingdom of Judah, the destruction of Jerusalem, the captivity, the return from captivity; the pathetic close of the book of Ecclesiastes; Ezekiel's dim presage and Daniel's clearer forecast of the Resurrection; and passages from the lesser prophetic Books (e.g. Hosea, Amos, Zephaniah) which, if not of evangelical import, may claim to be brought before the Sunday congregation as links in the great chain of Jewish Prophecy.

The omissions occasionally, yet rarely, seem to call for explanation. In making them, the intention has been sometimes by diminishing the length of a Lesson, and limiting the number of topics contained in it, to increase its impressiveness, and sometimes by passing over a chapter altogether to

make room for another passage, which may be more conducive to general edification or instruction. In one or two cases the omitted passages relate questionable actions of God's servants, which being mentioned in Scripture without comment, might possibly to uninstructed hearers appear to have God's approval. Such is the slaying of Saul's sons by David (2 Samuel xxi).

It will be understood that in the subjoined summary wherever a Lesson remains in every respect unchanged, or is changed only by removal from one Sunday to another, no mention is made of it.

- 1 Advent—Evensong; Isaiah iv. v. 2; the purity and holiness of the spiritual Mount Zion—added.
- 2 Advent—Evensong; Isaiah xi. to v. 11; the Branch from the root of Jesse—added.
- 3 Advent—Evensong; Isaiah xxviii. v. 5 to 19; Christ the precious corner-stone—added.
- 4 Advent—Mattins; Isaiah xxx. to v. 27, the last 7 verses, foretelling the destruction of Assyria—omitted.
- Evensong; Isaiah xxxiii. v. 2 to 23; the Lord protecting and governing his Church—added.
- 1 Christmas—Mattins; Isaiah xxxv. describing the joyfulness of Christ's kingdom by comparisons with the blossomings of the wilderness, the healing of the afflicted, and the reclaiming of desolate places—added.
- Evensong; Isaiah xl. "Comfort ye, comfort ye," &c.; the spread of the Gospel; the preaching of John the Baptist and of Christ—added.

(Isaiah xxxvii.; the destruction of Sennacherib—being identical with 2 Kings xix. which is read on 14 Trinity—omitted.)

- 2 Christmas—Mattins; Isaiah xlii.; “Behold my servant,” &c.; the office of Christ, quoted in Matt. xii. v. 18—added.

(Isaiah xli. ; “Bel boweth down,” &c.; warnings against idolatry—omitted.)

- 1 Epiphany—Evensong; Isaiah lii. v. 13 to end; added to ch. liii., as being an integral part of the same prophetic passage.
— Evensong; Isaiah liv.; “Sing, O barren,” &c.; applied by St Paul to the calling of the Gentiles, Gal. iv. 27—added.

(Isaiah lix. ; exhortation to lowliness, and reproof of blind watchmen—omitted.)

- 2 Epiphany—Evensong; Isaiah lxi.; “The Spirit of the Lord is upon me,” &c., applied by our Lord to himself (Luke iv. 18)—added.
3 Epiphany—Mattins; Isaiah lxii.; the promises of God to his Church—added.

(Isaiah lxiv.; the supplication of God’s afflicted people—omitted.)

- 4 Epiphany—Mattins; Job xxvii.; the blessings of the wicked turned into curses—added.
— Evensong; Job xxviii.; the excellency of wisdom, and xxix.; Job calls to mind his former prosperity—added. The old Table contains no Sunday Lessons from this Book.

- 5 Epiphany. The Book of Proverbs, which was formerly read on the 21st and following Sundays after Trinity, has been transposed to this and the following Sundays, and the number of Lessons from it has been reduced, to make room for an increased number of Lessons from Ezekiel,

Daniel, and, especially, the Minor Prophets.
See below, 20 Trinity, &c.

- Evensong; Proverbs viii.; the excellency of wisdom—added.

- 6 Epiphany—Mattins; Proverbs ix.; the contrast between wisdom and folly—added.

(Chapters ii. xii. xiii. xiv. xvi. xvii. xix. xxi. xxiv.—omitted. These chapters repeat, in different forms, many of the precepts contained in the chapters which are appointed to be read.)

- Septuagesima—Mattins; Genesis ii. to v. 4, added to ch. i. as being part of the same narrative, and distinct from that which commences at ii. v. 4.

- 2nd Lesson, Rev. xxi. to v. 9; the spiritual creation, the new heavens and the new earth—added.

- Evensong; Job xxxviii.; the glories and secrets of the natural creation—added.

- 2nd Lesson; Rev. xxi. v. 9 to xxii. v. 6; the glory of the heavenly Jerusalem—added. The old Table has no proper second Lessons for this day.

- Sexagesima—Evensong; Genesis viii.; Noah going forth from the ark—added.

- Quinquagesima—Evensong; Genesis xiii.; continuation of the history of Abraham and Lot—added.

- 1 Lent—Mattins; Genesis xix. v. 1 to 12; part of the history of Lot—omitted.

- Evensong; Genesis xxii. v. 20 to end; the generation of Nahor—omitted, as in the old Table on Good Friday.

- Evensong; Genesis xxiii.; the purchase of the cave of Machpelah by Abraham—added.

- 2 Lent—Mattins; Genesis xxvii. v. 41 to end; part of the history of Esau and Jacob—omitted.
 — Evensong; Genesis xxviii.; continuation of the history of Esau and Jacob; Jacob's ladder—added.
 — Evensong; Genesis xxxii.; the reconciliation of Esau and Jacob; Jacob's wrestling—added.
 (Genesis xxxiv.; the history of Dinah—omitted.)

The Gospel for the day, in which the woman of Canaan perseveres in prayer till she obtains the blessing which at first is withheld from her, may be compared with the first Morning Lesson (Gen. xxvii.), in which Esau by his vehement crying wrings a blessing from his father; and with one of the Evening Lessons (Gen. xxxii.), in which Jacob will not let the angel go until He blesses him.

- 3 Lent—Mattins; Genesis xxxvii.; commencement of the history of Joseph; his dreams, &c.—added.
 — Evensong; Genesis xl.; Joseph in prison interpreting dreams—added.
 5 Lent—Evensong; Exodus vi. to v. 14; the name *Jehovah* made known to Moses—added.
 6 Lent—Evensong; Exodus xi.; the death of the firstborn threatened—added.
 — Evensong, 2nd Lesson; Luke xix. v. 28; the entry of Jesus into Jerusalem, and Luke xx. v. 9 to 21; the parable of the vineyard, and its effect on the chief priests. These two passages, as alternative Lessons, are substituted for Hebrews v. to v. 11; the priesthood of Christ.
 Easter-Day—Mattins and Evensong; Exodus xii.; the passover, and the flight of the Israelites—divided at v. 29.

- Mattins, 2nd Lesson; Rev. i. v. 10 to 19; the glory of the risen and ascended Saviour—substituted for Rom. vi., the justification in the death and resurrection of Christ, through baptism and newness of life (now appointed for Easter Even).
- Evensong, 2nd Lesson; John xx. v. 11 to 19; Jesus appears to Mary Magdalene (continuation of the Gospel for the day), and Rev. v.; the sealed book is taken by the Lamb that was slain. These, as alternative Lessons, are substituted for Acts ii. v. 22; St Peter's discourse on the resurrection of Christ.
- Easter—Mattins and Evensong; Numbers xvi.; the rebellion of Korah, &c.—divided at v. 36.
- Mattins, 2nd Lesson; 1 Cor. xv. to v. 29; St Paul on the resurrection.
- Evensong (alternative first Lesson); Numbers xvii. to v. 12; Aaron's rod—added.
- Evensong, 2nd Lesson; John xx. v. 24 to 30; the incredulity of Thomas (continuation of the Gospel for the day)—added.

For this day no proper second Lessons were appointed in the old Lectionary.

- Easter—Mattins; Numbers xx. to v. 14; Moses brings water from the rock—added.
- Evensong; Numbers xx. v. 14 to xxi. v. 10; the death of Aaron; the brazen serpent, and xxi. v. 10; the journeyings of the Israelites; Sihon and Og overcome—added as alternative Lessons.
- (Numbers xxv. The Israelites commit whoredom and idolatry—omitted.)
- Easter—Mattins and Evensong; Deut. iv. (exhortations to obedience) divided at v. 23; and v. 41 to end, as to the appointment of cities of refuge, omitted.

5 Easter—Evensong; Deut. x., continuing the narrative of Israel's rebellions commenced by Moses in chap. ix. and giving the lesson which he draws from it—added.

(Deut. vii., prohibiting intercourse with the nations; chap. viii., containing exhortations to obedience, and chapters xii. and xiii., against idolatry, omitted, as in a great measure repeating what has been read in previous Lessons.)

Sunday after Ascension-Day—Mattins; Deut. xxx.; God's mercies; his commandment plain (quoted by St Paul, Rom. x. 6); offer of life and death—added.

— Evensong; Deut. xxxiv.; Moses on Mount Nebo; his death; and Joshua i.; Joshua enters on his work as successor to Moses—important chapters as links in the history of the occupation of Canaan—added.

Whitsunday—Mattins; the first Lessons are not altered.

— 2nd Lesson; Rom. viii. to v. 18; substituted, as being one of the chief passages on the work of the Spirit, for Acts x. v. 34, the bestowing of the Spirit on Cornelius, which is read as the Epistle for the day following (Monday in Whitsun Week).

— Evensong—Ezekiel xxxvi. v. 25; the promise of the Spirit—added.

— 2nd Lesson; Acts xviii. v. 24 to end; added, as being introductory to the old Lesson, which is retained, ch. xix. to v. 21.

— Gal. v. v. 16; the works of the flesh and the fruits of the Spirit—added as an alternative Lesson.

Trinity Sunday—Mattins; Isaiah vi. to v. 11; Isaiah's vision—added, and placed in the Morn-

- ing instead of Gen. i. on account of its connexion with the Epistle for the day, Rev. iv. 1.
- 2nd Lesson; Rev. i. to v. 9; the coming of Christ in glory—added.
 - Evensong; Genesis ii. to v. 4—added as on Septuagesima.
 - 2nd Lesson, Eph. iv. to v. 17; Unity through union—substituted for 1 John v., the passage for which chiefly that chapter was selected, v. 7, the heavenly witnesses, being generally regarded as an interpolation.
 - 1 Trinity—Mattins; Joshua iii. v. 7 to iv. v. 15; Joshua encouraged; the passage of Israel over Jordan—substituted for ch. x., the destruction of the kings and cities of Canaan.
 - Evensong; Joshua v. v. 13 to vi. v. 21; the taking of Jericho—substituted for ch. xxiii., the exhortation of Joshua; ch. xxiv. a similar but more impressive chapter than xxiii. being taken for the alternative Lesson.
 - 2 Trinity—Evensong; Judges vi. v. 11; the history of Gideon—added.
 - 3 Trinity—Mattins; 1 Sam. ii. v. 27 to end; the prophecy against Eli's house—omitted, as increasing the length of the Lesson by the introduction of another subject, which is treated of in the subsequent Lessons for the day.
 - Evensong; 1 Sam. iv. to v. 19; the ark taken by the Philistines; the death of Hophni and Phinehas—added.
 - 4 Trinity—Evensong; Ruth i.; Naomi and her daughters-in-law—added, and placed here to avoid disturbance of the old order of Lessons on 3 Trinity, on which day it would have come, according to the order of the books of the old Testament.

- 5 Trinity—Mattins; 1 Sam. xv. v. 24 to end; Saul's humiliation; Samuel killeth Agag—omitted.
- Evensong; 1 Sam. xvi.; David anointed by Samuel—added.
- 6 Trinity—Mattins; 2 Sam. i.; David on receiving the tidings of the death of Saul maketh lamentation—added.
- Evensong; 2 Sam. xii. v. 24 to end; the birth of Solomon, &c.—omitted.
- Evensong; 2 Sam. xviii.; the death of Absalom—substituted for 2 Sam. xix., the mourning of David for Absalom, his return to Jerusalem, &c.
- 7 Trinity—Mattins; 1 Chron. xxi.; the numbering of the people—substituted for 2 Sam. xxiv., as being a fuller narrative of the same events.
- Evensong; 1 Chron. xxii. and xxviii. to v. 21; David exhorting the assembly and instructing Solomon to build the temple—substituted for 2 Sam. xxi., the hanging of Saul's seven sons, &c.
- 8 Trinity—Mattins; 1 Chron. xxix. v. 9 to 29; David's prayer; Solomon made king; David's death—added.
- Evensong; 2 Chron. i.; Solomon's choice, and 1 Kings iii.; Solomon's choice, and his judgment—added as alternative Lessons.
- 9 Trinity—Mattins; 1 Kings x. to v. 25; Solomon and the Queen of Sheba—Solomon and his glory—added.
- Evensong; 1 Kings xi. to v. 15; Solomon's idolatry, and 1 Kings xi. v. 26; Solomon and Jeroboam—added, as alternative Lessons.
- 10 Trinity—Mattins; 1 Kings xii.; Rehoboam; the revolt of the ten tribes—added.
- 12 Trinity—Mattins; 1 Kings xxii. v. 41 to end; the reign of Jehoshaphat, &c.—omitted.

- Evensong; 2 Kings ii. to v. 16; Elijah taken up to heaven, and 2 Kings iv. v. 8 to 38, Elijah and the Shunammite's son—added as alternative Lessons.
- 13 Trinity—Evensong; 2 Kings vi. to v. 24; continuation of the history of Elisha, and 2 Kings vii.; the flight of Benhadad from Samaria—added as alternative Lessons.
- 14 Trinity—Evensong; 2 Kings x. v. 32 to end; Hazael oppressing Israel—omitted, and 2 Kings xiii.; reign of Jehoahaz; death of Elisha, &c.—added.
- 15 Trinity—Evensong; 2 Kings xxiii. v. 31 to end; captivity of Jehoahaz, &c.—omitted.
- 16 Trinity—Mattins; 2 Chron. xxxvi.; Jerusalem destroyed; the captivity—added.
- Evensong; Nehem. i. and ii. to v. 9; Nehemiah's prayer; his mission to Jerusalem, and Nehem. viii.; the reading of the law; the revival of the feast of tabernacles—added as alternative Lessons.

The Sunday Lessons from the Book of Jeremiah remain unchanged, except that their places are removed from the 14th and 15th to the 17th and 18th Sundays after Trinity.

- 18 Trinity—Evensong; Ezekiel xiii. v. 17; of prophetesses and their pillows—omitted.
(Ezekiel xx.; of the rebellions of Israel, &c.—omitted.)
- 19 Trinity—Evensong; Ezekiel xxiv. to v. 15; the parable of the boiling pot—omitted.
- 20 Trinity—Mattins; Ezekiel xxxiv.; the unfaithful pastors; the Good Shepherd—added.
- Evensong; Ezekiel xxxvii.; the dry bones shall rise, and Daniel i.; Daniel receiveth wisdom and knowledge—added as alternative Lessons.

- 21 Trinity—Evensong; Daniel iv.; Nebuchadnezzar's dream, and ch. v.; Belshazzar's feast—added as alternative Lessons.
- 22 Trinity—Evensong; Daniel vii. v. 9; the Ancient of Days, and ch. xii., prophecy of the resurrection—added as alternative Lessons.
- 23 Trinity—Mattins; Hosea xiv.; exhortation to repentance—added.
- Evensong; Joel ii. to v. 21; God's terrible judgment; exhortation to repentance—omitted (appointed, from v. 12, as the Epistle for Ash-Wednesday).
- Joel iii. v. 9; God's judgments and mercies—added as an alternative Lesson.
- 24 Trinity—Mattins; Amos iii.; God's judgments—added.
- Evensong; Amos v.; lamentation for Israel and exhortation, and ch. ix., the future desolation and restoration of Israel—added as alternative Lessons.
- 25 Trinity—Mattins; Micah iv. and v. to v. 8; the mountain of the Lord's house; the prophecy, "But thou, Bethlehem Ephratah," &c. (referred to, Matt. ii. 6)—added.
- Evensong; Micah vii.; confidence in God, &c.—added.
- 26 Trinity—Evensong; Habakkuk iii.; Habakkuk's prayer, and Zephaniah iii.; Jerusalem reproved and comforted—added as alternative Lessons.
- 27 Trinity—Mattins; Ecclesiastes xi. and xii.; of unwise and wise forethought; warnings for the young.
- Evensong; Haggai ii. to v. 10; the glory of the second temple, and Malachi iii. and iv.; the coming of the forerunner and of Christ—added as alternative Lessons.

The Lessons for the 27th Sunday, being appropriate for the close of the Christian year, are appointed to be read always on the Sunday before Advent.

§ 3.

Table of Proper Lessons for Holy-Days.

It is an obvious principle, that if special Lessons are to be provided for a Holy Season or Saint's day, they should be applicable to the Season, or to the history or character of the Saint in whose memory the day is to be observed. In the old Lectionary this principle was recognized, though not uniformly kept in view; appropriate First Lessons were selected for certain of the chief festivals and fasts, while for the remainder, passages which had no bearing on the day, and no connexion with the Service for the day, were taken from the Proverbs, or Job, or (more frequently) from the Apocryphal Books of Wisdom and Ecclesiasticus. In some few cases appropriate Second Lessons were appointed. Ash-Wednesday, and the Monday and Tuesday before Easter, so far as the Lessons were concerned, were passed over as ordinary days.

In the preparation of the new Lectionary, much care was taken to supply these deficiencies by the selection of apposite First Lessons from the Canonical Scriptures. Thus also attention has been drawn to the coincidences, whether "designed" or "undesigned," which pervade the Scriptures, and specially to the resemblances in thought, circumstance, and character, which even if some of them be

slight in themselves, yet collectively are no inconsiderable testimony to the intimate union subsisting between the Old and New Testaments. Passages from the Apocrypha, as being specially suitable, have been appointed for three days, viz. Innocents' Day, St Luke's Day, and All Saints' Day; and the number of the Lessons from the Apocrypha, to be read on Holy-days, is reduced from twenty-six to four.

Proper Second Lessons have also been provided for every day for which an appropriate passage of the New Testament, not already used as the Epistle or Gospel for the day, could be found.

The following summary is intended to show the connexion of the proper Lessons with the Holy-days for which they have been appointed.

St Andrew—Mattins; Isaiah liv.; the calling of the Gentiles. Second Lesson; John i. v. 35 to 43; the call of St Andrew.

— Evensong; Isaiah lxv. to v. 17; the Gentiles seeking for Jesus; in unison with the Second Lesson, John xii. v. 20 to 42, Philip and Andrew telling Jesus of the Greeks who desired to see him. The rejection of the Jews is also foretold in the First Lesson, and declared in the Second. (Isaiah lxv. 12; John xii. 38.)

St Thomas—Mattins; Job xlii. to v. 7. Compare v. 5, "I have heard of thee," &c. with the Gospel for the day (John xx. 29). John xx. 19—24 is introductory to the Gospel for the day.

— Evensong; Isaiah xxxv., "Strengthen ye the weak hands," &c. v. 3, may be applied to St Thomas. That he needed strengthening is seen in the Second Lesson, John xiv. to v. 8. ("Thomas saith unto him," &c., v. 5.)

In the old Table, the first Lessons for St Andrew and St Thomas are from Proverbs, and there are no proper Second Lessons.

Nativity—The Lessons appointed in the old Table for this day, being all appropriate, remain unaltered.

St Stephen—Mattins; Genesis iv. to v. 11 (Cain and Abel). The first whose death for righteousness' sake is recorded in the Old Testament, is thus associated with the first martyr for the Gospel. Second Lesson; Acts vi.; the appointment of St Stephen and the other Deacons.

— Evensong; 2 Chron. xxiv. v. 15 to 23. Zechariah the son of Jehoiada stoned, because, like Stephen, he rebuked the people for their transgressions. The two First Lessons are suggested by the words of our Lord, Matt. xxiii. v. 34—36, "Behold, I send unto you prophets," &c. Second Lesson; Acts viii. to v. 9; the connection of St Paul with St Stephen; the spread of the Gospel consequent on the death of the first martyr.

The First Lessons for this day in the Old Lectionary are from Proverbs and Ecclesiastes. The Second Lessons, Acts vi. v. 8 to vii. v. 30, and vii. v. 30 to 55, include the whole of Stephen's speech, which, however valuable as a recapitulation of Jewish history, is somewhat obscure, both in particular passages and in its general scope.

St John the Evangelist—Mattins; Exodus xxxiii. v. 9 contains the sayings, "There shall no man see me and live," "My face shall not be seen," which may be compared with the saying of the Evangelist (John i. 18), "No man hath seen God at any time," and with his description of

his own prostration on beholding the heavenly vision, Rev. i. 16, "I fell as one dead." On the other hand, in saying that the Lord spake with Moses face to face, as a man speaketh unto his friend, the First Lesson resembles the passage in the Second, which speaks of the disciple whom Jesus loved reclining on his bosom, and speaking to him as to a friend: and the two passages are in unison with the Gospel for the day, in which St John is again described as the disciple whom Jesus loved.

- Evensong; Isaiah vi. suggests comparisons with several passages of St John's writings; (1) with Rev. iv. 8, where the seraphic hymn, "Holy, holy, holy," &c. is repeated; (2) with John xii. 40, where the saying of this chapter is quoted, "Make the heart of this people fat," &c. (v. 9, 10); and (3) generally with the Second Lesson, Rev. i.

The First Lessons in the old Table are from Ecclesiastes. The Morning Second Lesson is Rev. i., that for the Evening Rev. xxii., a portion of which is now appointed for Septuagesima, and the remainder is not peculiarly appropriate to this day.

Innocents' Day—Mattins; Jeremiah xxxi. to v. 18, the old Lesson, containing the words, "A voice was heard in Ramah," &c., and referred to in the Gospel for the day, is retained.

- Evensong; Baruch iv. v. 21 to 31, promising comfort to the sorrowful, has been substituted for Wisdom i., which has no reference to the event of the day.

Circumcision—Mattins; portions of the First and Second Lessons, Genesis xvii. v. 9 and Romans ii. v. 17, have been retained; the one describing

the institution of the outward and typical ceremony, the other enlarging on its spiritual meaning, the "circumcision of the heart." The same may be said with regard to the Evening Lessons (Deut. x. v. 12 and Col. ii. v. 8 to 18), in both of which the spiritual significance of the rite is brought forward.

Epiphany—Mattins; Isaiah lx. (of the admission of the Gentiles) has been retained; and so much of the old Second Lesson, Luke iii. v. 15 to 23, as describes the manifestation made of Christ's glory at his Baptism.

- Evensong; a portion of the old First Lesson, Isaiah xlix. v. 13 to 24, of like purport with the Morning Lesson, has been retained, as also the Second Lesson, John ii. to v. 12, describing the first occasion on which Christ manifested his glory by the working of a miracle.

Conversion of St Paul—Mattins; Isaiah xlix. to v. 13 contains the words, so applicable to the Apostle, "I will also send thee for a light to the Gentiles" (v. 6). The expression (v. 1), "The Lord hath called me from the womb," may be compared with the verse in the Second Lesson, Gal. i. 13, "God, who separated me from my mother's womb;" and this passage of the Epistle to the Galatians is appropriate, from the reference which St Paul makes in it to his personal history, to the revelation which he received at his conversion, and to the discipline and preparation for the work of the ministry, which he received after that event.

- Evensong; Jeremiah i. to v. 11 brings the call of the prophet into comparison with that of the apostle, see especially v. 5, and v. 8 compared with Acts xxvi. 17. Acts xxvi. as the Second

Lesson has been retained, so far as it relates to the *conversion* of St Paul, i.e. to v. 21. The First Lessons in the old Table are from Wisdom.

Purification of Virgin Mary—Mattins; Exodus xiii. to v. 17 records the commandment given to Moses for the sanctification of the first-born, which is referred to in the Gospel for the day (Luke ii. 23).

- Evensong; Haggai ii. to v. 10 foretells the coming of the Lord to his temple, and the surpassing glory of the latter house, and thus is in unison with the passage of Malachi (iii. 1) appointed for the Epistle of the day.

The old First Lessons are from Wisdom.

St Matthias—Mattins: 1 Samuel ii. v. 27 to 36; the rejection of the unworthy and the raising up of the faithful priest. Compare the Epistle for the day, Acts i. 15.

- Evensong; Isaiah xxii. v. 15; the deprivation of Shebna, and the substitution of Eliakim.

The old First Lessons are from Wisdom and Ecclesiasticus.

Annunciation of our Lady—Mattins; Genesis iii. to v. 16. The promise made to Eve, "It shall bruise," &c.; fulfilled in the Incarnation, which as on this day was announced to the Blessed Virgin. The Second Lesson which comes in the ordinary course according to the new arrangement is appropriate, being the *Magnificat*. (Luke i. v. 46.)

- Evensong; Isaiah lii. v. 7 to 13; the joy attending the declaration of good tidings.

The old First Lessons are from Ecclesiasticus.

Ash-Wednesday—Mattins; Isaiah lviii. to v. 13; the true and the hypocritical modes of fasting

contrasted; compare the Gospel for the day (Matt. vi. 36). Mark ii. v. 13 to 23; the disciples of Jesus justified in not fasting. "while the bridegroom is with them."

- Evensong; Jonah iii.; an example of the effect of repentance and fasting in the sparing of Nineveh. Heb. xii. v. 3 to 18; the chastening of the Lord wholesome, if received in a right spirit.

No Proper Lessons are appointed for this day in the old Lectionary.

Holy Week. The Book of Lamentations is well suited for reading and meditation at this Season; and some passages of it are specially applicable to the sufferings of Christ. Portions of it have accordingly been appointed as First Lessons for the Monday and Tuesday before Easter, and for the Morning of Wednesday; for the Evening of Wednesday, Daniel's prophecy of the great atoning sacrifice (chap. ix. v. 20); for the Morning of Thursday, Hosea xiii. to v. 15, which contains the prophecy, "I will ransom them from the power of the grave," &c.; and for the Evening, Hosea xiv., which speaks of repentance and reconciliation with God. The same chapters of Hosea and Daniel, with Jeremiah xxxi. (which is also read on Innocents' Day), are appointed in the old Table for the Wednesday and Thursday: there are in the old Table no Proper Lessons for the Monday and Tuesday.

The Second Lessons for all the four days are taken from the discourses delivered by our Lord after the last supper, as recorded by St John (chap. xiii.—xvii.); those, however, which are contained in the xiiiith chapter have been reserved for the Evening of Thursday, as they

include the "mandatum novum," the "new commandment," which gives to the day the name of "Maundy Thursday." The only Second Lessons appointed for these days in the old Lectionary are, for Wednesday Morning, John xi. v. 45, containing the unconscious prophecy of Caiaphas, and for Thursday Morning, John xiii. (the former added in 1662).

Good Friday—Mattins; Genesis xxii. to v. 20; Abraham's offering of Isaac. John xviii.

— Evensong; Isaiah lii. v. 13 and liii.; the sufferings of Christ foretold; 1 Peter ii.; the sufferings of Christ held forth as an example. These Lessons are unchanged, except that, as on the first Sunday after Epiphany, Isaiah lii. v. 13 to end is added to chap. liii.

Easter Even. The Lessons for the Morning are unchanged; Zechariah ix., which promises salvation, victory, and peace, and the deliverance of the prisoners out of "the pit wherein is no water," by the "blood of the covenant;" Luke xxiii. v. 50; the burial of Jesus.

— Evensong; Hosea v. v. 8 to vi. v. 4 (including the prophecy "after two days will he revive us," &c.). Rom. vi. to v. 14, which speaks of our burial with Christ by baptism. The old Lessons are Exod. xiii., more appropriate for the Purification, for which it is now appointed, and Heb. iv. (of the rest that remaineth to the people of God, and of the great high priest that is passed into the heavens) now transferred to Ascension-Day.

Monday in Easter-Week—Mattins; Exodus xv. to v. 22; the song of Miriam after the passage of the Red Sea. Luke xxiv. to v. 13; St Luke's narrative of the Resurrection.

- Evensong; Canticles ii. v. 10; holy joy after the season of sorrow. Matt. xxviii. to v. 10; St Matthew's narrative of the Resurrection.

The Lessons of the old Lectionary are—Mattins; Exodus xvi.; the quails and the manna. Matt. xxviii.—Evensong; Exodus xvii.; Moses striking the rock for water. Acts iii.; St Peter preaching the Resurrection.

- Tuesday in Easter-Week—Mattins; 2 Kings xiii. v. 14 to 22; the dead man revived by touching Elisha's bones. John xxi. to v. 15; Christ appearing at the sea of Tiberias.

- Evensong; Ezekiel xxxvii. to v. 15; the resurrection of the dry bones. John xxi. v. 15; continuation of the Morning Second Lesson.

The Lessons in the old Table are—Mattins, Exodus xx.; the ten commandments, &c.; Luke xxiv. to v. 13 (now appointed for Easter Monday).—Evensong; Exodus xxxii.; the golden calf. 1 Cor. xv.; St Paul on the Resurrection (now appointed for the first Sunday after Easter). Here the First Lessons have no reference to the Season, but continue the reading of the Book of Exodus, which supplies the First Lessons for the three previous Sundays. According to the new arrangement, in the First Lessons for the Season of Easter the principal passages of the Old Testament which may be regarded as typical of the Resurrection are brought together; and in the Second Lessons, combined with the Epistles and Gospels, the history of that event and the appearances of the risen Saviour are presented, as they are related by the several Evangelists, and also the doctrine of the Resurrection, as unfolded by the Apostles Peter and Paul. St Mark's narrative, which is

not appointed to be read, contains nothing that is not more fully given in the other three Gospels.

St Mark—Mattins; Isaiah lxii. v. 6; the office of God's ministers; in unison with the Epistle for the day (Eph. iv. 7).

— Evensong; Ezekiel i. to v. 15; the vision of Ezekiel, which the Church has always regarded as symbolical of the four Evangelists.

In the old Lectionary the First Lessons are from Ecclesiasticus.

St Philip and St James—Mattins; Isaiah lxi.; the blessings which spring from the preaching and acceptance of God's word. John i. v. 43 (as in the old Table); the calling of St Philip.

— Evensong; Zechariah iv.; the two olive trees on each side of the candlestick may be taken to prefigure two Apostles, "the two anointed ones" inspired by the Spirit of the Lord.

The First Lessons in the old Lectionary are from Ecclesiasticus.

Ascension-Day—Mattins; Daniel vii. v. 9 to 15; the Son of Man coming to the Ancient of Days, and receiving his kingdom. Luke xxiv. v. 44; St Luke's narrative of the Ascension (as in the old Table).

— Evensong; 2 Kings ii. to v. 16; Elijah taken up into heaven. (In the old Table the remainder of the chapter is included, relating some events in the history of Elisha.) Hebrews iv.; the rest that remaineth to the people of God, and the great high priest that is passed into the heavens.

In the old Table the First Lesson for the Morning is Deut. x., not relevant to the subject of the day, but in sequence with the Sunday

Lessons, as at Easter (see above).—The Evening Second Lesson is Ephes. iv. to v. 17, which includes the text, "Now that he ascended, what is it?" &c. (v. 9). This passage is now appointed for Trinity Sunday.

Monday in Whitsun Week—Mattins; Genesis xi. to v. 10 (as in the old Table); the confusion of tongues at Babel.—1 Cor. xii. to v. 14, the diversity of spiritual gifts. In the old Table the whole of this chapter stands as the Second Lesson.

—Evensong; Numbers xi. v. 16 to 31 (in the old Table v. 16 to 30); the appointment of the seventy elders; the Spirit resting upon Eldad and Medad; 1 Cor. xii. v. 27, and chap. xiii.; the gift of charity. In the old Table the Evening Second Lesson is 1 Cor. xiv. to v. 26; concerning prophecy and the gift of tongues.

Tuesday in Whitsun Week—Mattins; Joel ii. v. 21; the promise of the outpouring of the Spirit, quoted by St Peter on the day of Pentecost, Acts ii. This passage is substituted for 1 Samuel xix. v. 18, the prophesying of Saul. 1 Thess. v. v. 12 to 24 (as in the old Table), including the command, "Quench not the Spirit."

—Evensong; Micah iv. to v. 8; the kingdom of God established on earth in glory, peace and good-will; instead of Deut. xxx., which contains the promise of mercies and the offer of life or death, now appointed for the Sunday after Ascension. 1 John iv. to v. 14 (as in the old Table), "Beloved, believe not every spirit," &c.
 † Barnabas—Mattins; Deut. xxxiii. to v. 12, containing the benediction pronounced by Moses upon the tribe of Levi, to which St Barnabas

belonged. Acts iv. v. 31, including the first mention of St Barnabas and of his good deeds.

- Evensong; Nahum i., setting forth the mercies and judgments of God, and the coming of his messengers to bring good tidings and publish peace. Acts xiv. v. 8; Paul and Barnabas at Lystra, &c.

The First Lessons in the old Table are from Ecclesiasticus: the Second Lessons, Acts xiv. and Acts xv. to v. 36, Paul and Barnabas at the Council at Jerusalem, a passage which, as it only speaks of St Barnabas jointly with St Paul, appears less appropriate than Acts iv. v. 24, by which it has been displaced.

- St John Baptist—Mattins and Evensong First Lessons, Malachi iii. to v. 7, and Malachi iv., of the coming of the messenger and forerunner of Christ, described in chap. iv. as "Elijah the prophet:" 2nd Lesson, Mattins; Matt. iii.; the preaching of John.—Evensong; Matt. xiv. to v. 13; the beheading of John. The only changes in the Lessons for this day are that the latter portions of Mal. iii. and Matt. xiv., which have no reference to the Baptist, have been omitted.

- St Peter—Mattins; Ezekiel iii. v. 4 to 15 ("thou art not sent to a people of a strange speech... but to the house of Israel," &c. v. 5), applicable to St Peter as "the Apostle of the Circumcision" (Gal. iii. 8). John xxi. v. 15 to 23; the Lord's charge to St Peter, and the prediction of his death.

- Evensong; Zechariah iii.; the vision representing Satan as the adversary of the high priest may be compared with Luke xxii. 31; "Simon, Simon, behold Satan hath desired to have you,"

&c. Acts iv. v. 8 to 23; the preaching of St Peter.

In the old Lectionary, the First Lessons are from Ecclesiasticus; the Second Lessons, Mattins, Acts iii.; Evensong, Acts iv.; of the acts and preaching of St Peter.

St James—Mattins; 2 Kings i. to v. 16; Elijah commanding fire to come down from heaven; alleged by James and John in the Second Lesson, Luke ix. v. 51 to 57, as an example which they should follow.

— Evensong; Jeremiah xxvi. v. 8 to 16; the prophet threatened with death for his faithfulness in prophesying; to be compared with the Epistle for the day, which relates the martyrdom of St James.

In the old Lectionary, the First Lessons are from Ecclesiasticus, and there is no proper Second Lesson.

St Bartholomew—Mattins; Genesis xxviii. v. 10 to 18; Jacob's ladder, with the angels of God ascending and descending upon it. Compare John i. 51 (St Bartholomew being supposed to be the same as Nathanael).

— Evensong; Deut. xviii. v. 15; Moses foretelling the prophet like unto himself; referred to (John i. 45) in the words spoken by Philip to Nathanael; "We have found him of whom Moses in the law, and the prophets, did write,"

• &c.

In the old Table, the First Lessons are from Ecclesiasticus. Neither in the old nor in the new Table are proper Second Lessons appointed for this day. John i. v. 43 would probably not have been deemed suitable, even if it had not already been chosen for St Philip and

St James's Day. For although the identity of Bartholomew with Nathanael is implied in the selection of the First Lessons, it would have been a more decided assertion of it than perhaps the Church is warranted in making, to have selected John i. 43 as a Lesson for this day.

St Matthew—Mattins; 1 Kings xix. v. 15; the call of Elisha, who left all to follow Elijah. Compare the Gospel for the day, and Luke v. 28, where it is said of Levi (i. e. of Matthew) "he left all, rose up, and followed him." See also Luke ix. 61, 62.

- Evensong; 1 Chron. xxix. to v. 20. This passage contains a doxology (v. 11) similar to that which stands in the received text of the Lord's prayer, Matt. vi. 13; but its selection may best be justified by its own sublimity and interest, independent of any connexion with the Apostle and Evangelist. In this case, as in some others, it was difficult to find appropriate Old Testament Lessons.

In the old Lectionary the First Lessons are from Ecclesiasticus.

St Michael—Mattins; Genesis xxxii.; Jacob wrestling with an angel. Acts xii. v. 5 to 18; St Peter delivered from prison by an angel.

- Evensong; Daniel x. v. 4; Daniel strengthened by an angel. Rev. xiv. v. 14; the angels gathering in the harvest of the world.

The Lessons for the Morning and the First Lesson for the Evening are nearly identical with those of the old Lectionary (Gen. xxxii., Acts xii. to v. 20, Daniel x. v. 5). The Evening Second Lesson was Jude v. 6 to 16; of the fallen angels, and Michael the archangel contending with the devil about the body of Moses.

3t Luke—Mattins; Isaiah lv.; the blessings of the Gospel.

- Evensong; Eccclus. xxxviii. to v. 15; the honour due to the physician. (Col. iv. 14, "Luke, the beloved physician.")

In the old Table the First Lessons are Eccclus. li. and Job i.

3t Simon and St Jude—Mattins; Isaiah xxviii. v. 9 to 17; God's messengers are sent to preach to the untoward. Compare the Gospel for the Day. Compare also v. 16 with the Collect for the day.

- Evensong; Jeremiah iii. v. 12 to 19; God's promises to the penitent, "I will give you pastors according to mine heart," &c.

In the old Table the Lessons are from Job.

All Saints—Mattins; Wisdom iii. to v. 10; the righteous are happy in their death. Hebrews xi. v. 33 and xii. to v. 7; the fathers of old time and Jesus himself are set forth as examples of faith tried by suffering.

- Evensong; Wisdom v. to v. 17; the hope of the ungodly passes away, the righteous live for evermore. Rev. xix. to v. 17; the marriage supper of the Lamb; the blessedness of the Saints in heaven. The Lessons of the old Lectionary are kept unchanged.

§ 4.

Table of Daily Lessons.

IN the new Table of Daily Lessons the scheme of the old Calendar has been followed, according to which the First Lesson is taken from the Old Testament, and the Second from the New: and in general the order of the Books is observed, with two exceptions, each of them made in respect of a holy Season and after the example of the ancient Breviaries; (1) Isaiah is read, as it has always been since 1549, in Advent and Christmastide; (2) Lessons from Lamentations are now by the new Lectionary appointed for Holy Week.

As to the changes which have been made in the daily reading of Scripture some few particulars may here be stated, in addition to the general points of difference enumerated above in § 1.

1. The Books of Chronicles, which in the old Table were entirely omitted, now contribute some important passages, especially those portions of Book II. (chap. xiii., &c.), in which the history of the kingdom of Judah is related more fully than in the corresponding chapters of the Second Book of Kings. On referring to the Daily Calendar from June 9 to June 15, it will be seen that by combining in chronological order passages from the Books of Kings and Chronicles, and part of Isaiah xxxviii., a complete and consecutive view is given of the history, which was formerly read in unconnected and therefore scarcely intelligible fragments.

2. In the Book of Job nearly all the discourses of the friends of Job have been omitted, because the arguments contained in them are controverted in

subsequent chapters, and, if read apart from the rejoinders made to them, are liable to convey to the hearer an erroneous representation of God's moral government.

3. The Book of Ezekiel was somewhat lightly passed over in the old Calendar, nine Lessons only being appointed from its forty-eight chapters. Many passages have now been added, which will give the Congregation a better acquaintance with the sublime imagery of this prophet; with his visions, with his allegories, with his spoken and acted parables, and with the expostulations which he was instructed to address to a sinful people.

4. The number of Lessons from the Apocrypha has been reduced from 106 to 40; and those which remain are taken from the two "sapiential" Books of Wisdom and Ecclesiasticus. Thus the Church continues, according to the principle laid down in the 6th Article, to read the Apocrypha "for example of life and instruction of manners." But in case there should be, as there have been, individual Ministers who object on conscientious grounds to the public reading of any Books but the Canonical Scriptures, relief is afforded them by a Note inserted in "the Order how the rest of holy Scripture is appointed to be read;" which, though perhaps primarily intended to provide for such occasions as a Harvest Service, a Mission Service, a Dedication Service, &c., manifestly allows the Minister with the consent of the Bishop to read the Canonical Scriptures on the days on which the Apocryphal Books are appointed. The Note is as follows: "Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar."

5. According to the arrangement of the Daily

Calendar originally made in 1549, the Gospels and Acts were to be read in the Morning, the Epistles in the Evening. There was no special fitness in this division, which associated the Acts with the Gospels rather than with the Epistles; nor was there any precedent for it in the ancient Service-books of the Church. It had in it, however, thus much of convenience, that the number of chapters in each of the two portions was nearly equal (117 in the Gospels and Acts, 120 in the Epistles); and the one part being appointed for the Morning, the other part could be read through contemporaneously in the Evening, each occupying four months. Thus arose the anomaly, that during the twelve weeks, in which the Book of the Acts was read, nothing whatever of our Lord's life and ministry was heard directly from the Evangelists in our churches, except so far as the Sunday Gospels supplied the defect. By the present arrangement, and especially by that part of it which joins the Acts with the Epistles, not only is a division made of the New Testament which seems more suitable in itself, but the time during which the Gospels are not read is brought within very narrow limits, being only five weeks instead of twelve, viz. three weeks at Midsummer, and two weeks at the close of the year, for which the Apocalypse is appointed: and even this time is still further reduced by the direction that when there is a third Sunday Service, a passage from the Gospels may be read as the Second Lesson.

In conclusion, let us recur for a moment to the history of the old Table of Lessons. That Table, as has been already stated (p. 327), remains very nearly as it was put forth in 1559. But it appears not

even then to have been deemed altogether satisfactory. For in 1561 a letter was addressed by Queen Elizabeth to Archbishop Parker and the rest of her "Commissioners in affairs ecclesiastical," in which it was set forth that understanding there to be in the Prayer-book "certain chapters for Lessons, and other things appointed to be read, which might be supplied with other chapters or parcels of Scripture, tending to the hearing of the unlearned or lay people more to their edification,"—the Queen required the said Commissioners to "peruse the order of the said Lessons throughout the whole year, and to cause some new Calendars to be imprinted, whereby such chapters or parcels of less edification may be removed, and other more profitable may supply their rooms."

For some unknown reason these large directions failed to produce any commensurate results. Perhaps it was found that the more the new Lectionary was considered and used, the less it was disliked; and it may have been thought that the benefits to be expected from a revision at so early a period were not worth the trouble and inconvenience which it would occasion. At any rate the only changes made at that time were the substitution of Deut. xvi. and Wisdom i. (the latter again altered in 1662 to Isaiah xi.) for Deut. xvii. and xviii. as the First Lessons for Whitsunday, and the correction of an erratum as to the first Evening Lesson for the 11th Sunday after Trinity. In lieu of further amendments in the Calendar, a certain liberty was allowed to the Minister of varying the Lessons, as appears from the following passage in the Admonition prefixed to the second book of Homilies (1564), "Where it may so chance some one or other chapters of the Old Testament to fall

in order to be read upon the Sundays or Holy-days, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand¹." This discretion was superseded by the Act of Uniformity of Charles II. (1662), which made the reading of the Calendar Lessons, as of all other things ordered in the Prayer-book, compulsory.

Thus for three centuries, excepting only the interval of the Commonwealth, the Lectionary of 1559 maintained its ground. During that long period no material change was made in it, nor was it subjected to any thorough and careful recension: for the attention bestowed upon it at the last revision of the Prayer-book in 1662, and the few alterations introduced in consequence, chiefly in the Tables for Sundays and Holy-days, can scarcely be considered to invalidate this statement. The desire for its amendment, which found expression in 1561, seems soon to have died away. The discretion in the use of it, allowed to the clergy in 1564, was withdrawn from them in 1662. It is not to be expected, nor even wished, that the new Table of Lessons should become equally time-honoured; that it should be imposed on distant generations, without some adaptation to their altered circumstances. But they who framed it may reasonably indulge the hope that it will, with God's blessing, meet the wants and commend itself to the acceptance of the Church of their own time.

¹ See Cardwell, *Documentary Annals*, i. 294; Strype, *Annals*, i. ii. 105.

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